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A
CONCISE VIEW,
FROM 11. y. d.
HISTORY AND PROPHECY,
OF
THE GREAT PREDICTIONS

IN THE
SACRED WRITINGS,
THAT HAVE BEEN FULFILLED;
ALSO OF
THOSE THAT ARE NOW FULFILLING, AND THAT
REMAIN TO BE ACCOMPLISHED.

By FRANCIS DOBBS, Esq.

MEMBER FOR THE BOROUGH OF CHARLEMONT, IN
IRELAND.

IN LETTERS TO HIS ELDEST SON.

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*Substance of what Mr. Dobbs said, in the
Irish House of Commons, on the Question
of Union; on Saturday the 7th of June
1800.*

This he deems the best Preface to this
Work.

SIR, from the conduct pursued by Administration during this session, and the means that were known to be in their power, it was not very difficult to foresee that this bill must reach that chair. It was not very difficult to foresee that it should fall to your lot to pronounce the painful words, "That this bill do pass." Awful, indeed, would those words be to me, did I consider myself living in ordinary times: but, feeling as I do, that we

are not living in ordinary times—feeling as I do, that we are living in the most momentous and eventful period of the world—feeling as I do, that a new and better order of things is about to arise, and that Ireland, in that new order of things, is to be highly distinguished indeed, this bill has no terrors for me.

Sir, I did intend to have gone at some length into history and the sacred predictions; but as I purpose, in a very few months, to give to the public a work, in which I shall fully express my opinion, as to the vast design of this terrestrial creation, I shall for the present confine myself to such passages as will support three positions: The first is, the certainty of the second advent of the Messiah; the next, the signs of the times of his coming, and the manner of it; and the last, that Ireland is to have the glorious pre-eminence of being the first kingdom that will receive him.

In chapter 2d of the book of Daniel, there is a most concise, sublime, and comprehensive

prehensive description of the four greatest empires that ever were in the world, under the figure of a great image, in the shape of a man. It is agreed by Sir Isaac Newton, and every commentator of eminence, that the head of gold was the Assyrian and Babylonish empire; that its breast and arms of silver were the Medo-Perfian empire; that its belly and thighs of brass were the Grecian empire; and its legs of iron the Roman empire: but Sir Isaac Newton well observes, that by the legs of iron was only meant Italy, and those countries which never composed any part of the three first empires; and when the Roman empire was divided into eastern and western, under two distinct emperors, in the fourth century, the western was made up of those countries accordingly. The feet and toes of the image, which relate to the western Roman empire, are described by Daniel to be partly iron, partly clay; partly strong, and partly broken; and as iron and clay do not unite, neither were they to unite.—Now the exact accom-

plishment of this is highly worthy of attention. By the ten toes it was predicted, that it should be divided into ten kingdoms, and Sir Isaac proves that this was so in the year 408. It was, after this division, to be in part strong, and so were these kingdoms; for the followers of Mahomet and the Turks could make no permanent conquests within the bounds of the western Roman empire. It was also to be in part broken in its power, and so were these kingdoms; for they in vain poured forth their millions of crusaders into Asia, without being able to make any permanent conquest there. As iron and clay do not unite, neither have they been united, from the year 408 to the present day. In vain did Charlemagne attempt it; in vain did the Emperor Charles V. attempt it; in vain did Louis XIV. attempt it. No; the God of heaven had declared it should remain in a divided state, till an universal kingdom was to be established on the earth. Kings and their ministers, without knowing it, have accomplished the fulfilment

ment of this astonishing prophecy; and that balance of power, which has, for so many centuries, been attended to in Europe, is neither more nor less than keeping up that broken state of the western Roman empire.

Before I go into the remainder of the prophecy as to the kingdoms into which the western empire was broken, it is curious to contemplate what has happened within that boundary, in the course of the last ten years: France dethroning and putting to death her monarch, and going through a variety of bloody revolutions; the Austrian Netherlands taken from their ancient princes, and made part of France; Holland revolutionized, and her Stadtholder sent into exile; Switzerland revolutionized; Venice annihilated as a state; all Italy for a time revolutionized, and, though reduced by the Austrian and Russian forces, yet still in a state entirely unsettled; the Pope bereft of all his temporal dominions, and dying a prisoner in France; the new Pope, not even elected at, or residing in

in Rome ; Spain bordering on revolution ; Portugal in danger, either of being revolutionized or subdued ; the affairs of Germany and the House of Austria in a critical situation ; and Great Britain engaged in an arduous war, to which we can see no termination. Thus, Sir, the whole, I may say, of what was the western empire, and which contains the most polished nations of the earth, is convulsed from one end to the other. But the next and last part of the prophecy of the 2d chapter of Daniel will tell us the winding up of all those eventful scenes.

After having described the image, Daniel proceeds, and says, he beheld a stone cut out without hands, which smote the image on his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer thrashing-floor, and the wind carried them away, that no place was found for them : and the stone that smote the image became

a great mountain, and filled the whole earth. To know more exactly what is meant by this stone, we have only to read the 7th chapter of Daniel. There the four great empires are more minutely treated of, under the description of four beasts; and instead of the ten kingdoms being described by toes, they are made the ten horns of the fourth beast; and then their destruction is mentioned in these words—

“ I saw in the night visions, and, behold, one like the Son of Man, came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” There cannot, therefore, be a doubt, but that the stone, and the personage thus pointed out, is the Messiah; and so do Sir Isaac, and all the best of the commentators, explain those passages.

There

There are many texts in the Scriptures that corroborate this explanation. But, for my own part, if there were not another passage in the Bible, than what is to be met with in the 2d and 7th chapters of Daniel, nor another commentator than Sir Isaac Newton, I should not have a doubt of the certainty of the second coming of the Messiah. I shall, however, add what is the opinion of the Jewish nation, because it ought to have great weight, as they are, in fact, a standing miracle : but I shall first premise the exact accomplishment of the prophecy as to them, which has already taken place. Moses, near three thousand years ago, predicted that they should be plucked from their land ; that they should be scattered over all nations ; that they should be every where found, but should have a resting-place nowhere ; and that they should become a by-word and a scorn to all nations. It is now near 1700 years since they were driven from Judea, by the Romans ; and so exactly has the prediction been fulfilled, that it would be impossible, in the same number
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of words as were used by Moses, to give a better history of them. Every Jew expects the coming of the Messiah in power and glory, when their restoration is to take place: and strange indeed would it be, if they did not expect it, when those very Scriptures which contain the prophecies as to their afflictions, have a thousand passages as to their future happy state. I shall, however, content myself with giving you one of the plainest and strongest. It is in the 23d chapter of Jeremiah: "Behold, the day is come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness. Therefore, behold, the day is come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt: but the Lord liveth, which brought up, and which led, the seed of
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the house of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land."—Thus, Sir, all the Jews, all the best commentators, and, I will be bold to say, all the best informed Christians, unite in the opinion, that the Messiah is to come in power and glory, and to be actually, and in person, the King of the kings of the earth.

I shall now, Sir, briefly give you my reasons for thinking the moment of that appearance is at hand. The general texts certainly are, that no man can tell the day or hour; for it is said, that he shall come as a thief in the night; that as it was in the days of Noah, so shall it be; that we shall be eating and drinking, and giving in marriage, and occupied in our usual pursuits. It is also said, that the sun shall withhold its light, and then shall we see the Son of Man coming in the clouds of heaven, with power and great glory. But though it is to be thus sudden, there are general signs given, by which we may know its near approach: the chief of these

these are, the fall of the papal power, and a very high degree of infidelity. In the 7th chapter of Daniel, the papal power is described under the name of a little horn of a very extraordinary nature, that was to rise up amongst the ten horns of the fourth beast.—Sir Isaac and all the best commentators agree, that this little horn was to have power for 1260 years, and then what is the language of Daniel? “But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him.” Thus the kingdom of the Messiah is to arise at the fall of the papacy. Now can any man doubt, that the 1260 years of papal power are long since past, and that the judgment is fitting that is to consume and to destroy it unto the end? —Look at what has happened to it, particularly during the last ten years, and say if we
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are not to expect the immediate accomplishment of what remains? In regard to the infidelity of the times being a warning to us, Christ himself, in speaking of his second coming, says, "Nevertheless shall I find faith upon the earth;" not meaning certainly that there would be no faith, but that there would be a very high degree of infidelity. Now look at France, one of the greatest countries in Europe, openly denying not only the New but the Old Testament, substituting the tenth day instead of the seventh, and even attempting to abolish the memory of Christ, by changing the æra that bears his name. Inquire into the state of faith in the surrounding Christian nations; nay, inquire at home, and answer me, does not a very high degree of infidelity every where characterize this last year of the eighteenth century?

I come now, Sir, to the most interesting part of what I have to say; it is to point out my reasons for thinking this is the distinguished country in which the Messiah is now to appear. The stone that is to be cut out

out of the mountain without hands, is to fall on the feet of the image, and to break the whole image to pieces. Now that would not be true, if Christ and his army were to appear in any country that is a part of the image; therefore all the countries that were comprised in the Babylonish and Assyrian empire, in the Medo-Persian empire, in the Greek empire, and in the Roman empire, are positively precluded. There is another light thrown on this question by a passage in the 41st chapter of Isaiah: "I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name; and he shall come upon princes as upon mortar, and as the potter treadeth clay." This is manifestly the Messiah; and we are therefore to look for a country north of Judea, where the prophecy was given. The new world is out of the question, being no where a subject of prophecy; and as the image is excluded, it can only be in the Russian empire, or in the kingdoms of Denmark, Sweden, or Ireland.

The army that follows the Messiah we are told amounts to 144,000; and there are a few passages in the Revelations of St. John that denote the place where they are to be assembled. One is, "I saw them harping with their harps." Another, "I saw them standing on a sea of glass, having the harps of God." Another is, "That they were clothed in fine linen, white and clean." Another is, "And he gathered them together, in a place in the Hebrew tongue called Armageddon." Now, what respects the harp and the fine linen peculiarly applies to Ireland, and not at all to Russia, Denmark, or Sweden. The sea of glass I think must be an island. And I believe the word Armageddon in the Hebrew tongue, and Ard-mah or Armagh in the Irish, means the same thing. At all events, there is great similitude in their sounds; and St. Patrick thought proper to make the city of Armagh, which is the old name, the seat of the church government of Ireland. But besides these sacred passages of Scripture, there

there are some very particular circumstances attending Ireland. She has never had her share in worldly prosperity, and has only since 1782 begun to rise up; and I know no instance in history of any nation beginning to prosper without arriving at a summit of some kind, before it became again depressed. The four great empires rose progressively west of each other, and Great Britain made the last toe of the image, being the last conquest the Romans made in the west. Now Ireland was directly west of it, and is therefore in exactly the same progressive line, and it never was any part of the image, nor did the Roman arms ever penetrate here. The arms of Ireland are the harp of David, with an angel in its front. The crown of Ireland is the apostolic crown. Tradition has long spoke of it as a land of saints; and if what I expect happens, that prediction will be fulfilled. But what I rely on more than all is, our miraculous exemption from all of the serpent and venomous tribe of reptiles. This ap-

appears to me in the highest degree emblematic, that Satan, the great serpent, is here to receive his first deadly blow.

I have before given you some reasons why we are to expect the immediate coming of the Messiah. In my opinion, that bill that now lies upon your table proves that it is at hand. What is the British Minister now attempting to do? He is attempting to annihilate Ireland as a kingdom, though it has remained distinct from all others time immemorial. He is attempting, by the rolls of the two Parliaments, to make it a part of that image which was completed in the year 408, as if he knew better than the Creator what was to be the situation of nations. As well might he enact, that from the day this Union is intended to take place, the snake, the viper, the adder, and the toad, should thenceforth live and thrive in our land; for each is equally contrary to the will of God. I therefore do not hesitate, even in this moment, to declare as I did in a former debate, that this can
never

never be an operative law. I do not hesitate, even in this moment, again to proclaim it to this House, and to the British and the Irish nations, that the independence of Ireland is written in the immutable records of Heaven.

Sir, before I sit down, I think it right publicly to declare the conduct I mean to pursue, should this bill pass into a law. I mean, Sir, to submit to it without a murmur, until it be repealed, or until the sun shall miraculously withhold its light, and announce the appearance of Christ. Should this bill receive the royal assent, I mean to inculcate into the minds of all who are sprung from me, or over whom I have the least influence, to pay it the most implicit obedience, till the Messiah shall in person demand their allegiance. Acting under the strong conviction that I feel of its certainty, I say, Sir, to you, and to every member of this House, no matter on what side he sits, or

how he has voted, if he in his heart loves Ireland, let him rejoice, for her happiness approaches. I say unto every man in this House, and out of this House, if he loves virtue, let him rejoice, for the triumph of virtue is at hand. I say unto every man within and without these walls, if he be the friend of Christianity, no matter of what sect he be, let him rejoice, for its glorious Author is about to unfold all that is mysterious, and to remove every doubt and every difficulty. I say to every man within and without these walls, whether he be a Christian or not, if he sincerely loves his fellow-creature, let him rejoice; for that Messiah who suffered on the cross, is now about to accomplish all the objects of his mission. He is now about to take away the curse that followed the fall of Adam, and to renovate the earth. He is now about to establish a kingdom founded in justice, in truth, and in righteousness, that shall extend from
pole

pole to pole, and which shall place this
hitherto wicked and miserable world upon
the highest pinnacle of human happiness
and human glory.

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poles to poles, and which shall place this
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A
CONCISE VIEW
or
HISTORY AND PROPHECY,
Etc.

LETTER I.

*Treats of the Creation, and from thence to
Noah's Flood.*

MY DEAR BOY,

I BEHOLD with infinite satisfaction, that you are already eager in the pursuit of knowledge. I am also pleased to find, that History is your favourite study, because it well deserves that preference which you are inclined to give it. But there is, my son, another subject blended with history, which is of still more importance.

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I mean the sacred Scriptures. It shall therefore be my task, to give you a general view of the world from the Creation to the present æra, and to point out to you the mighty plan by which the Creator is bringing Adam and all his offspring to immortal happiness and glory.

It is pretty generally agreed, that this earth was formed 1656 years before the Flood. Many controversies have arisen, as to the time from thence to the birth of Christ; but the opinion most adopted is, that the Messiah was born in the year of the world 4000. The Christian æra, in common use, would however place his birth in the year 4004; as the ablest investigators have agreed, that Christ was born four years prior to the period we assign to it.

We find in the beginning of Genesis, that God, after forming all other things, made man in his own image, and gave him the name of Adam. From his side, Eve, the first of women, was taken, and presented to him as his companion. These
parents

parents of the human race were then perfectly innocent, and perfectly happy; but the Devil, in the shape of a serpent, tempted Eve to eat of a fruit which was forbidden, and she prevailed on Adam to be the partaker of her guilt. Thence the misery of their offspring. It pleased God, however, to comfort the fallen pair with a promise, that in the course of time the seed of the woman should bruise the Serpent's or Devil's head, and restore mankind to that felicity which they had forfeited.

There is, no doubt, a mystery in this account. But is not every thing we see a mystery to us? We behold the sun—the moon—and all the firmament of Heaven. We behold the seed become a plant—that plant bear fruit—that fruit, seed—and that seed be again productive of itself. We behold our own existence, and all the wonders of the human frame; and though we know that all these things are, yet we cannot in the smallest degree comprehend them. Then let us not disbelieve Scripture, be-

cause of the mysterious truths which it contains.

From the Creation to the Flood but little is recorded. Cain, the first-born of Eve, slew Abel his virtuous brother. Enoch, one of Adam's posterity, was highly distinguished for his righteousness, and carried up into Heaven without tasting of death. And as to the generality of mankind, we are told, they fell into the most abominable depravity, Noah and his family alone excepted.

God now determined to bring an universal deluge on the earth. Noah was, therefore, ordered to construct an Ark; and he, and his sons, together with their wives, and a sufficient number of birds and other animals, for future generation, having entered into it, every other creature was destroyed.

All parts of the earth confirm the truth of this miraculous event; the skeletons of animals, from different climes, being frequently discovered in the bowels of countries,

tries, where they were never known to have been natives; and shells, and other productions of the sea, are found not only in the midst of vast continents, but also on the tops of the highest mountains. I know there are unbelievers of great abilities, who have endeavoured to contradict the sacred authors in regard to the Flood, as well as in other things; but I trust, on a fair and impartial investigation, you will be convinced, that Scripture is founded on a rock of truth that cannot be shaken, and that all which is opposed to it, arises from fable and absurdity.

LETTER II.

*Observations on the State of the World
when Solomon ascended the Throne of
Israel in the Year 1019 before Christ.*

AT the accession of Solomon, the Israelites were certainly more powerful than any state that had yet appeared upon the earth; but as this is not commonly received, I shall give you some reasons that confirm my opinion.

When Abraham first went into the promised land, we know to a certainty that it was not entirely inhabited; for Lot's herdsmen quarrelling with his uncle Abraham's, Lot had his choice to what hand he should remove; which could not have been the case, had that country been fully occupied. There is another striking proof of the humility of states at that period. Four kings had conquered five, and plundered Sodom of what it contained. In it Lot at that
time

time dwelt; and Abraham, hearing of his nephew's misfortunes, pursued the victorious kings with no greater force than 318 of his own servants; and yet this handful of men was adequate to the object, for he proved successful, and recovered the spoil. Now the promised land was only a few hundred miles from the plains of Shinaar; and we may fairly suppose, no high degree of population had then taken place even in the countries nearest to that wherein the dispersion happened.

Great disputes have arisen as to the time which elapsed between the Flood and the call of Abraham; but there is no doubt, that 430 years was the exact period from the last event to the deliverance of the Israelites. It is admitted, that Abraham was called 1923 years before the Christian æra. The destruction of Pharaoh and his host in the Red Sea, was consequently in the year 1493. Now, before that dreadful catastrophe, Egypt was more powerful than any other nation upon earth; but she was

only powerful by comparison, as I shall presently show.

It may not be unnecessary to enlarge a little on the superiority of Egypt, before the deliverance of Israel. There were many countries much nearer to the dispersion; and it may naturally be asked, why should this nation be greater than they? The answer is, however, plain and satisfactory. Egypt was, of all parts of the earth, the best calculated for producing corn. When the Nile retired within its banks, which it uniformly did, after having overflowed the low land for a great part of the year, the slime that was left was ready to receive the seed; and, without either expense or trouble, the most fruitful crops were sure to succeed. In other countries, manure was to be found out, and the arts of tillage were to be invented. It naturally followed, that the inhabitants chiefly lived by their herds and flocks, and on the fruits of the earth. But this mode of life cannot admit of a close and numerous society,

ciety, which is the attendant of agriculture alone. This is the reason why Egypt, though remote from the plains of Shinaar, was the first state during the captivity of Israel; and with this agree the best accounts of the world.

I shall now endeavour to ascertain the strength of Egypt in the year 1493 before Christ. We know from Scripture, that only 600,000 Israelites were at that time fit to bear arms; and yet they appeared so formidable to the Egyptians, that their male children were put to death for a considerable time before that period. Now many instances arise in history, of multitudes of slaves being kept in subjection by a few, who have arms and exclusive power. It might therefore be argued, with great probability, that the Egyptians were inferior in population to the posterity of Jacob; or else they would not have deprived themselves of so many slaves, who would have been subservient to their interests. But I will suppose them equal, or even superior in number to the Israelites; and in that case,

case, the moment Pharaoh and his host were destroyed, the house of Jacob became a greater and more rising people than the remnant of the Egyptians.

We find the Israelites, from this period, sometimes punished and sometimes prosperous; but they never were a powerful people till after the accession of David. The progress of Egypt, according to Sir Isaac Newton's plan, in his admirable Chronology, is exactly conformable. By the catastrophe of the Red Sea, the Israelites gained the ascendancy, and kept it till after the reign of Solomon: but in the times of David, Egypt was rising fast to power under its monarch, Ammon. In my next æra, you will also find Sesostris subjecting several countries during the reign of Solomon; and when Judea had passed its summit, and was weakened by the schism between the ten tribes of Israel, and those of Judah and Benjamin, the same conqueror found no difficulty in taking Jerusalem, and in pursuing his Asiatic expedition. This agrees with both reason and Scripture:

but

but had the Egyptians, as many allege, been sooner raised to empire, it would have been actually contrary to the natural progress of these two states, after the deliverance of the children of Israel.

The only empires that are even supposed to have existed before that of David, are those of Egypt, Assyria, and Babylon. Having discussed the question as to the first, let us now inquire about the existence of the latter. The first great monarch of the two last countries, according to Scripture, was Pul, who began his reign in the year 790 before Christ. That no great nation existed there in the days of David, is certain; because his conquests reached to the Euphrates. After the reign of Solomon, Sefac, or Sesostris, not only extended his arms as far as David had done, but actually subjected Assyria and Babylon. It is therefore clear, that there was no great Assyrian or Babylonish kingdom, from the accession of David to the times of Pul. But according to Ctesias of Cnidus, who wrote between three and four hundred years prior to the birth of Christ,

Christ, there was a great empire in this part long before the days of Abraham. His Ninus must indeed have been very near, if not actually the successor of Nimrod or Ashur; and though the dispersion in the plains of Shinaar so lately happened, Ninus is represented as at the head of millions. All Asia and Egypt are said to have been subjected by him. Semiramis, his queen and successor, according to the same author, rendered Ethiopia and Libya also tributary; and she is likewise said to have employed two millions of people in building immense walls round Babylon, besides a number of other extravagancies.

You have already seen from Scripture, the slender state of population in the times of Abraham. What then must have been the situation of the earth, as to its inhabitants, in one century after the dispersion? The whole human race were assembled in the plains of Shinaar, when that event took place; and from this and other circumstances, we may safely say, there were not as many men upon the earth at the time Ctesias
intro-

introduces Semiramis, as he gives that queen to build her walls of Babylon. Besides, no great kingdom ever was destroyed but by means of some other nation: and were it even possible that a Babylonish or Assyrian empire could have existed before the days of David, where was the state that did or could destroy it?

But the fact is, that Ctesias wrote, either from the invention of his own brain, or from vague accounts unworthy of his notice. He was himself a Greek, and, except being physician to Cyrus, the brother of Artaxerxes Mnemon, he had no opportunity of knowing the real history of those affairs; and it is now agreed, that he was even unacquainted with the true accounts of the times subsequent to Pul. All the kings he mentions, instead of having any affinity to Babylonish or Assyrian names, are of Egyptian, Persian, or Grecian origin. The things he relates as having seen, are also stamped with self-evident falsehood. Aristotle, who lived a little more than a century after him, declares he is unworthy of credit; and yet he

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is the only authority for an Assyrian or Babylonish empire, before the days of David.

Sir Isaac Newton reconciles the reign of Ninus and Semiramis, with the real history of those countries, by supposing they were different names for Nabonassar and his queen. Nabonassar was the son of Pul; and his acts, with those of his princess, you will hereafter see do accord with some of those described by Ctesias; and Herodotus on one occasion says, that Semiramis lived only five generations before Nitocris, who was mother to the last king of Babylon; which strongly corroborates Sir Isaac's conjecture. But be that as it may, I trust I have proved, that no great empire ever arose in Asia, prior to the reign of Solomon.

Let us now attend to the state of the world in the year 1019 before Christ. Of the fine arts and sciences but little was known in these early times. Letters, astronomy, and navigation were in their infancy. Other branches were scarcely begun; and iron, the most useful of all metals, was but a few years discovered.

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The religion of the world was idolatrous, the Israelites alone excepted ; but the particular idols and forms of worship are scarcely named ; and it was not for a considerable time afterwards, that the heathen mythology was reduced into any kind of order.

It may not be amiss here to observe, that, before the deluge, the common age of man was from 8 to 900 years. After the flood it was only 4 or 500 years ; but as population increased, we find it gradually diminish, till at length, in the days of David, seventy or eighty years was considered as the standard of longevity.

The few nations which had risen to any degree of consequence in the year 1019 before Christ, and the ignorance which then prevailed, are self-evident proofs of the small space which had elapsed from the last peopling of the earth ; for, as every particular nation has, at one time or other, been in a state of nature, so was it with the world at large. At this early period little was known, but every succeeding age added
some

some degree of knowledge ; and even at this day we find new discoveries that are likely to be serviceable to mankind. There is, however, one material distinction in this comparison : it is, that particular states have in succession risen to greatness, and gone into decay ; whereas the world, though with some interruptions, has as yet been only progressive in improvement. It too will attain its summit ; but before it does, we are to look for the most important of all events : what that event is, will more properly come in elsewhere ; and I shall therefore, for the present, withhold my thoughts on futurity.

LETTER

LETTER III.

*Observations on the State of the World
when Pul founded the Assyrian and Ba-
bylonish Empire, 790 Years before Christ.*

THE great hinges on which early chronology turns, are the reigns of Bacchus, Sesostris, and Sefac, over Egypt—the Argonautic expedition—the Trojan war—and the return of the Heraclidæ into Peloponnesus. Now Sir Isaac Newton conceives, that these three Egyptian kings were, in fact, but one person; and if this can be ascertained, a great foundation will be laid for explaining some of the obscurest periods in history.

That Sesostris and Bacchus were one and the same, will appear from a few facts admitted by all historians. The Egyptian Bacchus married, or kept, Ariadne, the daughter of Minos, king of Crete. Now she was forsaken by Theseus, when he

was a youth; and from different circumstances mentioned by Sir Isaac, Theseus could not have been less than fifty years old at the time of the Argonautic expedition: it therefore follows, that the Egyptian Bacchus must have lived, at least, thirty years prior to the time of that voyage.

Sesostris placed his nephew Prometheus at Mount Caucasus, where it is allowed he remained thirty years before he was relieved by Hercules. His release happened when the Argonauts were on their adventure; and Æetes, who had been placed at Colchis by the same king, was then alive; consequently, Sesostris must have lived somewhat about thirty years before that memorable undertaking.

But Egypt is described as a great and united kingdom under both these princes. Both are recorded for long and glorious reigns, and are painted as amazing conquerors, with very little difference as to the countries which they subdued. It is, therefore, says Sir Isaac, impossible that they should be distinct men; and in his
 opinion

opinion the mistake arose from the different appellations which were given to Sesostris by the countries that yielded to his arms.

Sesostris and Bacchus being the same, let us see who was Sefac. Rehoboam, king of Judah, began his reign exactly 979 years before Christ. It was in the fifth year of his reign that Sefac made himself master of Jerusalem; and the Bible admits of no earlier Egyptian invasion. If, therefore, it can be proved, that the Argonautic voyage happened between thirty and forty years after this subjection of the Jews, it will place Sefac at the very same period in which it is already proved Sesostris and Bacchus must have reigned; and this invasion of Judea also agrees exactly with the progress ascribed to those heroes in their conquest of Asia.

Sir Isaac, by a variety of calculations, fixes the Argonautic expedition in the year 937. But to his accounts, which are taken from the generations of different families, and which can hardly be erroneous, he

adds a proof, which appears to me the strongest and most incontrovertible that can be given of a period so remote and so obscured by fable.

The first sphere or delineation of the heavenly bodies had no name for a star or constellation, which did not allude to the persons or transactions of the Argonauts, or to things antecedent to them. Sir Isaac, therefore, concludes it was made at that time, and for that very occasion. For if it had been later, some of the stars would no doubt have taken their names from something subsequent thereto; and if earlier, the events or persons of that voyage could not have been introduced.

By this first sphere, the sun is represented in a course through the constellations, which Sir Isaac describes; and as from what is called the equation of the sun, it varies a degree in every seventy-two years, Sir Isaac calculated to what year its situation, in the first sphere, would answer, and he found it to be the year 937. Thus wonderfully does he establish the true date
of

of that event; and, consequently, that Bacchus, Sesostris, and Sefac, were only different names for one and the same conqueror.

Having ascertained this memorable æra, the time of Troy being taken will easily follow. Many children of the Argonauts were at that siege; and Helen, the sister of Castor and Pollux, was the cause of that war. It therefore happened about one generation later; and Sir Isaac cannot be far, if at all wrong, in fixing it about the year 904. This also ascertains the period when Æneas went into Italy, and the reign of Dido at Carthage, together with cotemporary events.

In support of this being the true date of the Trojan war, Sir Isaac also draws a conclusion from some expressions in Hesiod. That author lived in the generation next after Troy was destroyed, and says, on one occasion, that the star Arcturus, in his time, rose just at sunset, sixty days after the winter solstice; and Sir Isaac, on trying

back, finds that it did so about the year 879.

From the Argonautic expedition, we can also trace the return of the Heraclidæ into Peloponnesus. Hercules was an Argonaut, and it was the fourth generation from him that accomplished that return. Generations of eldest sons, which was the case in this instance, are found to be longer than that of kings; for the brothers of kings do sometimes succeed, and revolutions do likewise happen. From eighteen to twenty years is, therefore, found to be the medium for the last; whilst the former is averaged at twenty-six or twenty-seven years. And, according to this calculation, Sir Isaac places the return of the Heraclidæ about the year 825.

When I first took up Sir Isaac's Chronology, it appeared to me very difficult to comprehend; but when I considered all the material events of early history, and found them not only correspond, but to be also confirmed by the descents and intermarriages of the greatest families of antiquity,

I became satisfied, that it was at least near the truth; and I contemplated, with wonder, the abilities of that man, by whom such confused ideas had been reduced to order.

In regard to the fables I have touched on, there is little doubt but they relate to real facts, though painted so greatly out of nature. But the true use of universal history is a knowledge of men and manners; and to be able to trace, age after age, the progress of arts, society, and nations. By such a view, you will likewise be able to satisfy yourself of what credit is due to those authors who give existence to nations totally incompatible with the Sacred Writings. If, indeed, as some daring unbelievers have asserted, such things could be made appear, it would shake the authority of Scripture; but the fact is far otherwise. See how the first nations of the earth agree with Noah's flood, and the dispersion of the people in the plains of Shinaar. In the year 790, how well do the then existing kingdoms

correspond to the natural progress of mankind after their separation? and as we proceed, you will see other states arising according to the same order.

I shall now point out to you the state of the arts and sciences during this æra. The first knowledge of letters, astronomy, and navigation, seems to have arisen among the Edomites. On their dispersion by David, they carried these different things into the countries where they took refuge. The Egyptians and Babylonians particularly improved on astronomy: and the Greeks were also able to delineate the situation of the heavenly bodies; but all calculations of eclipses, and all just notions of the shape and motion of the earth, were totally unknown.

The first introduction of sails seems to belong to the Egyptians; but the Phœnicians very soon took the lead, not only of them, but of the whole world in naval affairs. They also excelled all others in manufactures and metals. Architecture was likewise getting forward, in consequence of
their

their discovery of iron. But still these things were in a very humble state when Pul began his empire.

In phyfic, Chiron had a considerable knowledge as to the cure of wounds, and was well acquainted with simples. Æsculapius, his disciple, excelled him, and left two sons named Machaon and Podalirius, the first of whom was famous in surgery, and the latter became well acquainted with phyfic.

As to letters, the progress must as yet have been very slow ; for there was not one single prose writer among the heathens prior to the year 790. It has indeed been alledged, that Sanchoniathon wrote before that period ; but in my next æra, I shall show you where Sir Isaac has more correctly placed him. Poetry, as is usual with every infant state, was yet the language of the world ; and even of those productions, the works of Homer and Hesiod, who flourished soon after the Trojan war, alone have reached us.

I shall next call your attention to the state of religion, and see how it also accords with
Scripture.

Scripture. Abraham was particularly chosen by the Supreme Being to give rise to a nation that should revere his name. The descendants of Abraham for some centuries were without power; but at length they drove out the Canaanites, and took possession of the promised land. The Egyptians, amongst whom they remained for a long time, were idolaters. The Phœnicians, Syrians, and every other nation, except the Israelites, were idolaters. How then are we to account for this singularity in the posterity of Jacob? For though they sometimes fell into the abominations of their neighbours, yet they as constantly returned to the belief of only one great and invisible God. No other nation under heaven had any just idea of the Deity. This is no idle speculation, but a truth admitted by every historian. How then can you conceive it even possible, that the Israelites should have been thus singular without a divine interference? But in every thing the Sacred Writ is confirmed by the profane.

Thus, my dear son, do I wish to accompany

pany a knowledge of the world with those sublime truths which lead to an hereafter. I want you to take in one great and comprehensive view of this terrestrial wonder. Without it all must seem to be in confusion: whilst, with it, every thing will appear to be in order. Every nation—every art and improvement—and every great event—are only movements of one immense system; and that system is leading to an eternity, in which all who are capable of it will be for ever happy.

LETTER

LETTER IV.

*Observations on the State of the World when
Cyrus founded the Medo-Persian Empire,
536 Years before Chrſt.*

FROM the year 790, to the year 536, before Chriſt, a gradual, but at the ſame time a wonderful, progreſs took place in the advancement of knowledge and ſociety. Aſſyria, Babylon, and Lydia, had indeed paſſed their ſummit, yielding to a more virtuous, and conſequently a more powerful body of men. But another people were now improving on all the arts that had before enlightened the world.

Theſe were the Greeks, both of Europe and Aſia Minor. Their buildings diſplayed a ſuperior taſte, and muſic and poetry began to flouriſh amongſt them. To the Egyptian and Babyloniſh knowledge of aſtronomy, Thales had added the mode of calculating eclipſes. To him is likewise aſcribed

ascribed the ascertaining of the Little Bear being so near the North Pole, as to be the best direction for mariners. Thales also entertained juster notions of the Deity than any other of the early heathens. He defined God to be a Being without beginning or end, who knew our thoughts and actions, and to whom virtue alone could be acceptable. The sect called Ionic took their rise from this philosopher; and their principal tenet was, that water first existed, and that out of it God created all things.

The laws of Draco and Solon were engraven on wooden tables. Before this, the regulations of the heathens were handed down by tradition, or fluctuated at the will of those in whom absolute power was vested. This was, therefore, a great stride in the Athenians to the security of life and property; and the influence of their example soon extended into other countries.

The drama had its origin in the days of Solon, under Thespis, who introduced it at Athens; nor do we know that men and women were ever before personated for public

public entertainment. Hierophylus, a Grecian surgeon, somewhat about the same time, began the study of anatomy; and we find Sanchoniathon, Berosus, and Manetho, giving a beginning to prose composition. In the art of navigation, an immense progress had been made; for the voyage round the Cape of Good Hope, under the direction of Pharoh-Necho, king of Egypt, is really astonishing. Add to this, that although the first ship among the Greeks, fit for any thing but coasting, was the Argo; yet now almost every island and state of Greece possessed considerable fleets, with which they carried on commerce, planted colonies, and even decided their quarrels on the ocean.

The first and most simple form of government was monarchical. This was naturally derived from the patriarchal state. But men too often found in the sovereign a tyrant; and as the world became more enlightened, they thought of means to prevent such an abuse of power. We therefore find the Greeks trying the aristocratic, the
democratic,

democratic, and mixed forms of government. At Sparta and Rome they had limited monarchies, admirably calculated for good order, without destroying the liberty of the subject: for though the laws of Sparta were far from eligible, that was no fault of the constitution; and I am inclined to think its form of government, except that one king would have been better than two, preferable even to that of Rome. But when we compare both laws and constitution together, the Roman government was certainly the wisest that had yet appeared amongst mankind.

A vast progress was made towards the settling of Europe, between the reigns of Pul and Cyrus. But nothing can more strongly prove the thinness of its inhabitants, than the beginning of Macedon, just in the neighbourhood of Greece. New kingdoms cannot arise in the midst of populous or civilized nations; and the single city of *Ægæ* could neither have been built, nor have grown to consequence, had there been any powerful state in that quarter. In
Italy,

Italy, behold also the humble beginning of Rome. And though colonies were every day planting in Spain, France, and other parts, those countries are as yet scarcely known even by name. The infancy of the world, and its progression, appears from another circumstance. Fabulous accounts are ceasing, and mental powers begin to be more prized than bodily strength. Before the times of Pul we find mere brutal qualifications obtaining every honour. But now the seven wise men of Greece are in higher estimation than conquerors. Solon and Lycurgus are placed before Hercules, Achilles, and all the Grecian warriors. And even in Rome, the peaceful virtues of Numa were preferred to all the ambitious actions of Romulus, its bloody and its conquering founder.

Thus every thing proves the progression of the world. Its states, its inhabitants, its arts, and its conveniencies, are increasing in a regular order. What then becomes of mere assertions, and the wild unfounded conjectures of scepticism? How are we
to

to conceive, that the earth and its inhabitants have existed from all eternity? Where is the Chinese empire in the year 536 before Christ, which unbelievers assert to have existed before the Scripture account of the creation of the world? On what grounds is it that men dare set up opinions, contradictory to all true history, both sacred and profane? opinions, that are totally incompatible, not only with the Bible, but with that progress of population—of society—of knowledge—and of states—which cannot even be controverted.

As to you, I am not afraid of your being misled, because I trust you will be well acquainted with the real and best accounts of the world: but I cannot read without detestation, the works of men, who, by their perverted abilities, seek to overturn those divine truths, which are the real foundations of virtue and human felicity. To those who diligently seek, such attempts will for ever prove ineffectual: and I most ardently pray, that your life may be such, as to make you consider an-

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nihilation

nihilation the most horrid of all ideas; whilst, on the other hand, you will contemplate an eternity of existence, as the brightest and most glorious hope that is afforded to mortality.

LETTER

LETTER V.

Observations on the State of the World when Alexander the Great overturned the Medo-Persian Empire, 331 Years before Christ.

IN this æra two very important changes took place, as to the greatest powers of the world. The Greeks, and particularly the Athenians, were so brave and virtuous when Darius Hyftaspes mounted the Persian throne, that they were able to bid defiance to the utmost exertions of him and his successor: but they soon copied the vices of the Asiatics; and at length became subservient to Philip and his son Alexander. At that period the Macedonians were less luxurious, and infinitely more warlike, than the Greeks: but the most effeminate of the forces led by Alexander, were far superior to the best of those which served in the armies of Darius Codomanus; and the

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consequence was, the total subversion of the Medo-Persian empire.

Whilst some states had thus sunk beneath their own depravities, and the Macedonian, or Grecian empire, had gained its summit, other nations were rising into consequence. Carthage, Syracuse, and Rome, were becoming formidable in their respective quarters. The descendants of Gomer were also filling all the northern and western parts of Europe: and fishing and hunting being, as yet, their only means of life, even those extensive regions were become too narrow to contain them. Thence the excursions of the Gauls, who passed the Alps in search of new settlements: and thus every epocha displays the increase of population, and the rise of new and distant nations,

Navigation and commerce now begins to wear a settled aspect. Carthage took the lead in both, and we find her anxiously securing a pre-eminence in these important branches. Thence her commercial leagues with Rome; the first we hear of in the world. The Greeks, and also the maritime
parts

parts of the Persian empire, likewise possessed extensive navies: and their various quarrels were frequently decided on the water. But this period is still more remarkable for the progress of the finer arts: and in them the Grecian states, both of Europe and Asia, and particularly Athens, most peculiarly excelled.

Architecture, painting, and statuary, flourished through all the Grecian cities. Music was also highly improved; and poetry was greatly cultivated. Pindar excelled in lyric composition. Æschylus, Sophocles, and Euripides, were eminent for tragedy; and Hermippus, and particularly Aristophanes, were distinguished by their low and comic humour.

Early in the æra I now treat of, Parmenides invented rhetoric. The greatest Grecian orators soon after made their appearance in succession; and Demosthenes, the most celebrated of them all, has not been excelled even to this day. The greatest heroes and most distinguished patriots amongst the Greeks are likewise found between the reigns

of Cyrus and Darius Codomanus: but in the very same space we behold the Grecian nations pass their summit of virtue and improvement, and hasten to decay.

Hippocrates, another Greek, brought physic to so great perfection, as to be yet in high estimation. Astronomy was improved on by Anaximander, the disciple of Thales; and Cleostratus, Harpalus, and Meton, added to that knowledge. In the year 444, Herodotus, a native of Halicarnassus in Asia Minor, flourished as a prose historian: and though Sanchoniathon, Berofus, and Manetho, wrote before him, they are so little in repute, that he is styled the Father of History. Thucydides and Xenophon are the next celebrated historic writers: and from thenceforth, till some centuries after the birth of Christ, we have a regular account of the most material transactions of mankind.

Philosophic inquiry was greatly increased in this last period. Pythagoras, who was born in the island of Samos, was cotemporary with Zoroaster. He travelled first
into

into Egypt, where he remained till Cambyfes took him prifoner, and brought him to Babylon. He afterwards vifited different countries of Greece, and at length fettled in Crotona, a city of Italy. There he taught the fciences, and was one of the firft who made mufic fyftematic. He is fupposed to have had fome notion of the fun being the centre of our fyftem: but the doctrines for which he is moft remarkable, were, that the foul exifted before the world; and that after a man died, his fpirit paffed through fuch animals as futed his difpofitions, till it again reanimated another human body. In general he faid, the foul forgot its former ftate, though he alleged that he himfelf well knew what bodies he had thus occupied. He therefore abftained from all food that ever had life, and taught his followers to do fo alfo. It is faid, he could converse with animals, and that he had alfo the gift of predicting events: but I can fcarcely believe that he afferted, as fome fay, that he had a golden thigh, and was the fon of Apollo. His powers were however greatly

envied, and he lost his life in a sedition which they occasioned : after which his disciples were called the sect of the Italics.

Socrates far excelled Pythagoras in the justness of his notions. He taught that there were three principles in nature, God—Matter—and Ideas. God, he said, was the universal intellect—Matter, the subject of generation and corruption—and Ideas, the incorporeal substance of the Deity. The soul he affirmed to be immortal, and that it would be happy or miserable according to its conduct here : he therefore applied all philosophy to practice, alleging, that it was incumbent on man to be active in every duty.

Whilst Socrates flourished at Athens, the sect called Sophists arose. The art taught by them was, to use such arguments as should make the wrong side of any question appear to be right : but Socrates had such discriminating powers, as to show them constantly in error ; and he evinced the ill consequences of such instructions so fully,

as to bring their schools into the greatest odium.

Of all Socrates's scholars, Plato was the most celebrated. He was descended from the great Codrus, king of Athens; but was infinitely more esteemed for his knowledge and abilities, than for his rank. He began with exercising his talents in poetry, but dropped it on his acquaintance with Socrates. Besides the instructions of that able master, he visited Egypt and other countries, spending a considerable time in Italy amongst the followers of Pythagoras: but at length he set up a school at Athens, in a place called Ecademus or Academus, whence his disciples got the name of Academics.

Zeno, an Elean, had before this taught logic, but Plato greatly improved upon it. He was also very conspicuous in geometry and mathematics, and was the first who introduced a grammatical study of languages. He lived to a great age, and was applied to for instruction by different countries.

countries ; but he never took any public office, contenting himself with the enjoyment of his private patrimony.

Aristotle, a descendant of *Æsculapius*, who was born at *Stagira*, in *Thrace*, studied under *Plato*, and became his greatest favourite. Being eminent for his knowledge, *Philip*, king of *Macedon*, put *Alexander* under the tuition of Aristotle : but when *Alexander* passed into *Asia*, his master set up his school at *Athens*. *Ecademus* was then in the possession of *Xenocrates*, another scholar of *Plato* ; and therefore Aristotle got a place called the *Lyceum*, where soldiers had been usually disciplined. It was his custom, as the *Lyceum* was capacious, to walk about instructing his pupils who attended him ; and they were from this circumstance called the sect of *Peripatetics*.

Besides adding to logic, he threw great light on physics, ethics, and metaphysics. He also collected the first library of any consequence that had yet been seen in the world. It consisted of between 4 and 500 volumes ;

volumes ; and he left it to his scholar and successor, Theophrastus.

The great superiority of Greece, in this æra, must appear evident. All those great men I have been now calling to your observation, were of Grecian extraction : and Zoroaster and Hyftaspes, who were Persians, are the only men, besides, amongst the heathens, distinguished at this time for their wisdom and knowledge. The world was likewise improved as to its notions of futurity. Any just ideas of another life chiefly began amongst the heathens, by means of Zoroaster ; and it is worthy of observation, that he spent some time in Chaldea. Now, by the captivity of the Jews, the Mosaic dispensation must have been well known in that country. Daniel could not have been very long dead ; and he had filled, when living, some very high posts in that kingdom. Zoroaster's notions of God and future rewards and punishments, in most fundamental parts, do not far differ from the account in the Bible. It should therefore seem
that

that the all-wonderful hand of God had given the gentile world a fresh light by means of the captivity of his chosen people: and I shall here conclude my comments on this part of universal history.

LETTER

LETTER VI.

*Observations on the State of the World
when Rome conquered Carthage and Co-
rinth, in the Year 141 before Christ.*

IN observing upon this æra, you, as usual, perceive the uniform increase of nations and of population. The Gauls and Spaniards must now have been extremely numerous, from the immense armies they raised, and the constant revolts in which they were engaged. In Africa, we find new states just introduced upon the theatre of the world: and many of the Mediterranean islands, which were formerly insignificant, had now arisen to consequence.

The arts and elegancies of life, which had been brought to great perfection among the Greeks, were at this period introduced into Rome and many of its provinces. In military affairs, regular sieges and almost incredible engines make their appearance.

The exertions on the sea, between the Romans and Carthaginians, were also very great : but the perfection of the mechanic powers is the most astonishing of all. The inventions of Archimedes have, perhaps, never been excelled ; and the raising such a body as the Colossus of Rhodes, were it not well authenticated, would be deemed incredible. In literature, the library founded at Alexandria was of great importance. The various authors, then extant, were collected there ; and men who sought for knowledge, might find in the capital of Egypt all that was then to be acquired.

The Roman empire differed from all which preceded it. The Jews, Egyptians, Babylonians, Assyrians, Medes, Persians, with the Greeks and Macedonians, rose to power, under absolute monarchs. In weak successions, the subject nations either threw off the yoke altogether, or gave a very slight acknowledgment of their subjection : and in the course of a few centuries, even the greatest of these empires sunk into decay.

cay. But Rome presents a new scene to our view. Its free constitution gave every citizen an opportunity of displaying his genius and peculiar powers. The highest offices were generally bestowed on such as were fittest to discharge their duties. No weak king lost what his predecessor had gained; for their men of capacity were constantly preferred: and it is to this peculiarity we must attribute the superior power and extension of the Roman arms.

Another thing must be observed as to this singular people. A settled system of conquest pervaded their public assemblies, from the abolition of the regal dignity till the times of Augustus Cæsar: but this was managed with the utmost judgment, and they never almost ventured into unwise exertions. They were not embarked in any foreign war, till Italy was entirely reduced, and formed into Roman provinces. Then Sicily was attacked, and subjected, together with Corsica and Sardinia. The Hither and Further Spain were the next in order. After some other countries of
Europe

Europe submitted to them, Macedon, the seat of the Greek empire, yielded to their arms : and at length, in the year 141, not only Greece but Carthage was added to the provinces of Rome. By these last conquests they became the greatest nation then on earth ; from whence they arose to the summit of the heathen world, as will appear in the ensuing æra : and I shall then point out to you the instability and inadequateness of the utmost extent of human policy.

LETTER VII.

*Observations on the State of the World at
the Death of Christ; together with the
Character of Augustus Cæsar.*

I SHALL now briefly recapitulate the leading features in the character of Augustus. This celebrated emperor had great abilities, with an application that called them into action. His ambition was unbounded, and, to obtain his ends, no wickedness was an obstacle. His favour with Julius Cæsar, his great uncle, is said to have been owing to his being his catamite: and he is accused of having afterwards submitted to the same infamous crime with the Consul Hirtius, who bribed him with a large sum of money. For the purposes of power and revenge, he joined in the most unmerciful proscriptions, sparing neither the connexions of friendship nor of blood. Some authors attempt a wretched palliative for such crimes, alleg-

ing that they arose from necessity, and that his temper was not naturally cruel. If this were even admitted, I am not sure but it would add to his guilt. There is however one single fact, that I think determines this point. During his first consulate, he accused the Prætor Quintus Gellius of a design against his life, and got him condemned without any positive proof. Not content with this, he indulged his feelings by putting Gellius's eyes out with his own hands, though he had formerly been under great obligations to him; after which the sentence was executed by the usual officer: and such is the native humanity which some, who seek to favour Augustus, have ventured to contend for.

When the supreme power was obtained, Augustus certainly changed his conduct. Except in a few instances, his hands were no longer stained with blood. Many wholesome laws were enacted and enforced: but he himself practised with impunity some of those very crimes for which others were punished with death. To the poets,
historians,

historians, and other men of genius, he behaved with great liberality; and besides gratifying the Roman people with expensive shows and entertainments, he often attended to the wants of individuals. But we must not be deceived by these external appearances. Hypocrisy and policy had been his constant attendants, whilst rising to power, and the same arts were now exerted in a different shape, to retain it with safety. From the conquered and tributary provinces he had nothing to fear: they were therefore plundered through the medium of his creatures; and no extortion was punished, provided he was made a sharer in the spoil. As he always lived amidst the Roman people or soldiers, danger could only arise from them. The wealth he thus unjustly amassed, was therefore spent in securing their affections and disarming their resentments; and an almost oppressed world groaned beneath his yoke, that he might have the means of gilding those chains which were imposed upon his country.

In private life he was equally detestable. After those dreadful scenes which gave him

what ambition demanded, lust became the predominant passion. In the case of Mæcenas's wife, we perceive the sacred name of friendship was no barrier. The love he pretended to Livia could not prevent the most open infidelity; and with a want of delicacy, as well as virtue, that is almost incredible, he at length made her the procuress to his pleasures.

To briefly sum up this character, I will say, Augustus was a man of great abilities, who, without personal courage, raised himself to the supreme power; and whose success was chiefly owing to hypocrisy, and a heart devoid of justice and humanity; who removed all that were obstacles to his ambition, without remorse or hesitation; whose munificent acts arose from motives of interest, safety, or a regard to future fame; whose love was merely lust, without fidelity or delicacy; whose ideas of friendship could not restrain him from the most grievous of injuries, to the man he called his friend. In short, Augustus was that selfish wretch who studied in every thing his own gratification;

cation ; and to accomplish it, the misery of an individual, or of a world, was equally indifferent. Such is the true portrait of him, whom Horace, Virgil, and other mercenary pens have celebrated : and such the new deity, which was adored by the corrupt and venal Romans.

You must again have observed new nations appearing, whose barbarity was an evidence of the lateness of their formation ; and is consequently an additional proof of the progressive state of mankind. But though some kingdoms were thus in their infancy, a more general degree of cultivation had taken place than had ever before existed. A greater empire had arisen than any that had preceded it. In Rome, its capital, were centred the knowledge and improvements of the earth. Sculpture, painting, architecture, and all the manual arts, were brought to perfection. There were various writers who distinguished themselves in history, philosophy, and the sciences. Some of the greatest orators and best poets that have ever appeared, flourished

towards the close of my present æra : and without all doubt, the Augustan age was the summit of the heathen world.

These improvements were however more dazzling than really advantageous. They indeed gratified the senses, whilst there was nothing in them that could secure the happiness of man. Universality of empire ought to have produced universality of peace and affluence ; but instead of such fruits, misery and wretchedness were its offspring. The conquered countries were either reduced into provinces or tributary kingdoms. The first were grievously oppressed by the avarice and venality of the Roman prætors and quæstors. The latter suffered as much, if not more, from a double taxation ; one part of which went to Rome, and the other to their respective princes : and besides this, multitudes from the subjected nations, were rendered the menial slaves of the imperious Romans.

This being the political state of the members, let us examine the head of this extensive empire. I shall not recount the horrid
scenes

scenes which took place in the Roman civil wars, but confine myself to the times when domestic peace was restored. It is true, that the tribute of almost all the then known world was lavished at Rome after the death of Antony ; nor do I wonder at the praises of those sensualists who lived in the sunshine of Augustus's court. But will any man say, that the form of government was eligible, which was at this time established ? The lives, the possessions, and the dearest privileges of nature, were held at the will of the emperor. This was experienced by several, even in the latter part of Augustus's reign. Tiberius more fully convinced them of the deplorable state into which they had fallen : and many of the subsequent emperors exceeded that monster in tyrannic oppression.

I have hitherto been speaking of exterior government only. Let us now take a short view of their interior situation. As to the provinces and tributary kingdoms, suffice it to say, each had its peculiar customs and vices, and that the Roman depravities were

introduced into them all. Besides those crimes which were practised by the Romans contrary to their laws, there were many detestable ones, to which no punishment was allotted. Amongst such were their cruel and bloody exhibitions of gladiators; their divorces at the will of the husband, which in these days became extremely common; so did the practice of fathers exposing their infant progeny to die. The lewdness of the women, which was grown excessive, was encouraged by public stews and brothels being consecrated to certain of their deities: and what is more abominable than all, the most unnatural lusts were openly practised.

Thus we find, that whilst all external things were brought to a high degree of excellence in the reign of Augustus, so also had vice attained its summit. Wretchedness, its inseparable companion, likewise pervaded the empire, Rome itself not being an exception. The cause of these evils is worthy of our researches; and I apprehend we shall find it, in the ignorance of
 God,

God, the duties due to him, and the uncertainty of their own immortality.

Every country had its peculiar deities; and many were common to all. These were worshipped with various rites, some of which were lustful, cruel, and abominable. Their gods and goddesses were painted with all the passions of mortals, and which they equally indulged. They were therefore patterns of vice, and not of virtue. The priests and priestesses made all religious duty consist in vain ceremonies and offerings: and if they and their temples were enriched, the only end they had in view was fully answered. Without doubt, this religion was only believed by the ignorant multitude, in the æra I at present treat of. But then, the learned and higher ranks of life flew to the different sects of philosophers, from whom they received but little advantage; for though they rejected absolute idolatry, the human understanding, unaided by the Deity, in vain attempted to attain the truth.

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In Asia, those who rose above the common prejudices, either adopted the opinion of the Persian Magi, or the Eastern doctrine of Gnosis or science. The first, which supposed two principles, the one good and the other evil, which were constantly combating with each other, I have treated of at large in my third æra. The latter allowed a God, from whom all spirits derived their existence; but they made matter co-eternal with him, and in it they supposed evil to be vested. They also said, that an intelligence inferior to the Deity, formed this world and its inhabitants out of matter: and a number of absurd consequences were drawn from this erroneous system.

Amongst the Greeks and Romans five sects had their followers. These were the Platonists, the Stoics, the Peripatetics, the Academics, and the Epicureans. Plato, who came the nearest to truth, taught the immortality of the soul, and that one great and good Being governed the universe: but though he reasoned well, yet still these glorious principles were not free from doubt
and

and obscurity. The Stoics supposed God to reside above the stars, to be a corporeal Being, connected with matter, but subject to the determinations of an immutable fate; and instead of the absolute immortality of the human soul, they only allowed it a greater period of existence than the body. Aristotle, who founded the Peripatetics, describes God as a principle, happy in the contemplation of itself, that gives life or motion to the universe, but totally disregards all human affairs: nor does this philosopher positively assert the immortality of the soul. The Academics said it was impossible to arrive at truth. They doubted of the existence of God, of immortality, and of a distinction between virtue and vice. The Epicureans assigned the formation of the world to chance; they asserted, that the gods paid no attention to it, that the soul perished with the body, that virtue had no claim to esteem, and that pleasure was the only pursuit worthy of attention. Of all the opinions then prevalent, this was the worst, for it absolutely

absolutely encouraged wickedness ; but it was the best received amongst the dissolute Romans. A sect, later in formation than those I have mentioned, was very considerable in Egypt at the time of Christ's death. It was called the Eclectic, taking its tenets from all the rest, rejecting such parts of each as they disliked : but it was incapable of arriving at truth.

The Jews alone had been favoured with the true knowledge of the creation, of immortality, and of God : but their teachers had so perverted every thing, that they were not a great deal more enlightened than the heathens. We may therefore safely pronounce, that an almost universal ignorance of God, of the immortality of man, and of future rewards and punishments, prevailed when the Messiah began to execute his mission. It is allowed by all, that the heathen system was at its height in the Augustan age : and as it was accompanied by wretchedness, oppression, and vice, we may with certainty infer, that mere human wisdom, and mere human inventions,

ventions, are absolutely incapable of establishing the happiness, either of individuals or of nations. Various laws, various constitutions, had been formed, and various states had risen to power; all of which, in their turn, passed their summit and went into decay. But none of them made mankind virtuous—none could render them happy. Such was the experience men had of their own natural weakness and depravity, when Christ promulgated the road to universal happiness, and laid the foundation of a terrestrial kingdom, that shall bind the earth in one close system of undisturbed felicity.

The certainty of Christ's personal reign on earth, and the time of its duration, will come in better after I have made you acquainted with all the important events of the world. In the mean time let me assure you, we have the undoubted and never-failing word of prophecy, that this glorious kingdom shall arise. Such was the belief of the Apostles, and all the Christians nearest to their times. Such is now the expectation

ation of the dispersed and wandering Jews. They are then to be gathered, who are at this moment a standing miracle, and literal accomplishment of part of the sacred predictions : and then, as is foretold, nation shall rise up against nation no more. Their spears shall be beat into ploughshares, and their swords be converted into pruning-hooks. Then shall every heart be taught of God, and out of Holy Sion shall come forth the universal law.

LETTER

LETTER VIII.

Observations on the Jewish Nation.

AS the Jews ceased to be a nation in the year 136 after Christ, by their being totally dispersed by the Romans, and remaining thus to the present day, I shall say a few words as to that highly distinguished people.

When we compare the laws of Moses with those of the other nations of antiquity, we must instantly see their superiority. They were intelligible and humane. They had no tortures or lingering deaths, and their punishments were suited to their offences. Agriculture was highly encouraged. The honour of their wives and the modesty of their daughters were secured, instead of that nakedness, lending of wives, and promiscuous use of women, which some other legislators encouraged. Uncles did not marry their nieces—brothers their sisters

sisters—or fathers and mothers their children—as was practised by the Egyptians, Chaldeans, Persians, and others. The Jewish women and children had their rights, and could neither be put to death or divorced at pleasure, as amongst the Romans; and instead of the cruel treatment of debtors by the latter people, the Jews forgave all debts every seventh year. Amongst other nations, the slaves were in the absolute power of their masters, and often experienced the most barbarous cruelty: but if a Jew maimed his slave, he must set him free; and if he intentionally killed him, the master was put to death. Nay, such was the humanity of the Jewish laws, that they extended to a humane and merciful treatment, even of animals.

If you wish to see a full comparison of the laws of Moses with those of other legislators, I recommend the perusal of Letters from certain Jews to Mr. Voltaire, and I shall here give you a few short extracts from that work.—To conclude, Sir: every part of the Jewish legislature displays the

the high and divine wisdom of the legislator. Its doctrines are rational and sublime ; its religious and moral precepts holy and pure ; its political, military, and civil laws are founded in reason ; all of them, in short, are admirably suited to the designs and views of the legislator, to the circumstances of time, place, climate, to the inclinations of the Hebrews, and to the manners of the neighbouring nations. There is nothing in this legislature that contradicts the laws of nature, or of virtue. Every thing here breathes justice, piety, honesty, benevolence.

As for our parts, Sir, when we consider the just censures that have been passed on ancient and modern governments ; when we reflect on the baneful systems set up in ages past, and in this one too, by philosophers ; when we see the providence of God, his justice, even his existence contested ; fatality introduced, liberty destroyed, the land-mark of right or wrong daringly torn up, or placed with uncertainty, by these pretenders to wisdom ;

man degraded, all the bonds of society dissolved, vain imaginations and racking doubts substituted in the place of the most comfortable and salutary truths ; when we see these things, our spirit is stirred up at all those errors, and we cannot help thinking ourselves happy in having been preserved from them by such reasonable and holy laws. Oh, Israel, happy are we, for the things that are pleasing to God are made known unto us ; he hath not dealt so with any nation.

You are, in reading these passages, to remember they are Jews, or assume the character of Jews, who write them ; and for my own part, I perfectly agree with those authors, as to the civil superiority of that nation over all others, ancient or modern. As to religion, I also think the Mosaic is only excelled by the purer and more spiritual worship enjoined by Christianity.

LETTER

LETTER IX.

Observations on the State of the World when the western Roman Empire expired in the Year of Christ 476.

IN this part of universal history, the instability of empire must peculiarly strike you. At the beginning of that æra which we have been treating of, the Roman was the greatest that had ever arisen, and it had just past the summit of its power: yet in the year 476, behold that half of it, which went by the name of Western, absolutely annihilated. There is this singularity also which attended its destruction; that it was not brought about by any other empire that had arisen to greatness, but by a number of barbarous nations, not even in union with each other, and who had not been heard of at the commencement of the Christian æra. It will naturally occur to you, that these swarms that issued from the northern hive are an ad-

ditional evidence of what I have from time to time endeavoured to impress : I mean the infancy, and progressive state, of nations and of mankind.

At the death of Christ, all the literature, all the elegant arts, and all the luxuries and conveniences of life, then known in the world, were nearly, if not altogether, confined to the Roman empire. But now, in the small period of four centuries and a half in the western part they may be said to have been totally overthrown, Rome, and a few places in Italy, excepted : and even in the eastern division, they were for the most part at a very low ebb, owing to religious dissensions, and to the interior insurrections, and the exterior attacks of their numerous enemies.

But there is nothing I wish you so much to attend to at this period, as the overthrow of the heathen deities—the silencing of the oracles—and the abolition of the pagan worship throughout the Roman empire. These deities, these oracles, these rites, had been established from the earliest period

of profane history. They were instituted, or received, by the most polished nations of the earth, the Jews alone excepted; and when Christ was born, the heathen world was at its summit. Let me ask then who were the champions of Christianity against all the learning of the world—the established idolatry of ages—the whole body of the heathen priesthood, and even the arm of Empire itself? It was Christ, to external appearance the son of a carpenter—it was his Apostles, men of no education, and taken from the humblest situations of life. In the common course of human affairs, it was absolutely impossible for such means, without attempting external force, to have overthrown the ruling superstitions: and the success of Christianity under such circumstances, is alone sufficient to stamp it with divinity.

That good and evil exist—that they are combating with each other—and that man is the subject of their contention—has been in every age and in every nation assented to by the great body of mankind. Let us then

inquire into the account of the interference of the spiritual world, given by Sacred Writ, and then examine how far the profane historians accord. But if all agree, in a former open and avowed connexion between the spiritual and natural world, you will ask, how does it happen that so many now deny it? It is because the nature of that connexion has varied; it is because similar miracles to those which Moses and Christ performed are not now to be seen; it is because those oracles that before darkly predicted future events, have long since been silenced; it is because the power of magicians, soothsayers, sorcerers, and other diviners, has been taken away. These differences in regard to the particular ages of the world are for wise purposes, which I hope to explain to you at the conclusion of this history.

From the Sacred Writings we learn, that, prior to the creation of this world, there was a fall in heaven; at the head of which was the evil spirit called Satan. We also find, that, on the transgression of Adam, a change took place both as to man and the world,
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and that the evil spirits from thenceforth possessed a power over human affairs that was not before permitted. God's power was however superior, whenever he chose to exert it ; as in the case of Noah's flood, and the various miracles wrought in favour of the Israelites. We also read, that in some instances there was an immediate communication between God and man, for instance with Moses and Abraham ; and a still more frequent intercourse between men and angels. So likewise doth the Old Testament record a communication between men and the evil spirits ; magicians, witches, and other kinds of divination, being particularly pointed out in various places. With all these things the New Testament also agrees ; and in it we find still further, that numbers were actually possessed of evil spirits, who knew the Son of God, and who asked him, was he come to torment them before their time ? This also proves the contest between good and evil, and in the end the complete overthrow of the latter. It also appears from the New Testament, that at the time of Christ's first

coming, Satan was styled the Prince of this world, and exercised authority over it. The conflict was however then to begin, which was in the course of time to end in the destruction of his power, when the kingdoms of this world were to become the kingdoms of the Messiah. But this was to be a long and obstinate contest; for Christ tells his disciples that they had not only men to combat, but also the principalities and powers of darkness.

In profane history the accounts, as to supernatural powers, perfectly coincide. The Greeks and Romans, the most enlightened of the heathen nations, supposed the spirits of their deities to enter into their respective images, and to hear their petitions. They believed in the inspiration of their oracles, and it would have been strange if they had not, because whoever examines the accomplishment of many of their predictions must see that they did possess a dark knowledge of futurity. We find also the soothsayers, augurs, aruspices, astrologers, and magicians, universally consulted; and from the most enlightened

enlightened historians of the most enlightened days of the heathens, we know that these men did foretel the rise and fall of the greatest men of antiquity. See then, to what infidelity is reduced ! For it is not only the Sacred Writings they deny, but also the testimony of almost every author, worthy of perusal, that existed prior to the revival of literature in the fifteenth century.

Having thus, I hope, established the warfare of good and evil, of which man is the subject, I shall now endeavour to trace its progress to the year 476. Behold then, at this period, those oracles which had been revered for ages silenced. Behold those deities, which had been immemorially adored, cast from their temples, and those temples destroyed, or converted to places of worship for the true God. Behold the heathen priesthood and rites also abolished throughout the empire: and though we hear of magic, sorcery, and other infernal arts, still secretly practised, they were no longer publicly allowed: but the evil spirits, though they ceased to be openly worshipped, formed
a new

a new contest, more insidious and equally dangerous to mankind: it was the perversion of Christianity; and you have elsewhere seen the success with which it was attended.

This perversion of the religion of Christ has been used by infidelity as an argument against its truth. But these unbelievers either wilfully conceal, or have not taken the trouble of informing themselves, that this was by those very Scriptures fully predicted. It therefore becomes an evidence for, and not against Christianity. This I shall hereafter more fully explain, and with it combine such a chain of proof, as will, I flatter myself, give you the same conviction that I feel myself: a conviction as full to my understanding, as my own existence.

LETTER

LETTER X.

*Observations on the State of the World,
when Charlemagne was crowned Holy
Roman Emperor, by the Pope, in the
Year of Christ 800.*

YOU will again observe the increase of population, and the new nations of the Saxons, Danes, Normans, and Turks, that have now made their appearance. But the introduction of the Mahometan religion, together with the extension of it, accompanied by the progress of the arms of the Saracens, are the most marked events of this æra. In less than 200 years all the civilized countries then known in Asia and Africa, except Asia Minor, had submitted to them; and in Europe almost all Spain was subdued. This empire, thus rapidly formed, was, however, too unwieldy, and too little cemented, to continue long under one head: and you have already

ready seen some successful revolts from the caliphs of Bagdad.

The false prophet, and the success of his doctrines, were foretold by St. John in the Revelations. But the second cause of Mahomet's imposture succeeding, was the dreadful corruption of Christianity. This gave the Saracen religion a comparative advantage in rationality; and as it was also enforced by the sword, against nations torn by their own religious and civil dissensions, and sunk into effeminacy, it is not at all surprising that this imposture should have spread so widely, and with so much rapidity.

Religious superstition and depravity were accompanied, particularly in Europe, with a total want of all regular civil jurisdiction. Murders, mutilations, rapes, incest, poisoning, and, in short, every crime might be committed with impunity, if the party was able to pay the sum fixed as a punishment. Instead of courts of justice to investigate titles to land, two champions under fixed ceremonies and regulations decided it
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by the sword: and in criminal matters, where the guilt or innocence of the person accused was doubtful, it was determined by one or other of the ordeal trials. These were by fire and water; the first being used by those of high rank, and the latter by the vulgar. The mode as to fire was, to take up a piece of red-hot iron with the naked hand, or to walk barefooted and blindfolded over nine ploughshares, fully heated, and laid lengthwise at unequal distances. If unhurt, they were declared innocent, but otherwise guilty. As to water, the naked arm was thrust into boiling water, or the person was thrown into a pool or river. The escaping being scalded, or the person sinking, proved the innocence; but, if hurt, or the party floated without the art of swimming, they were condemned.

The low state of literature you will perceive from the authors I have mentioned; and even in those arts which depend more on bodily than mental exertion, there was almost every where an universal decay. The court of the caliph Haroun Al-Rachid

Rachid had, indeed, considerable magnificence, and some degree of refinement. The Arabs, or Saracens, were, in the year 800, certainly superior to the rest of mankind. Rome and Constantinople, particularly the latter, had also the remains of those arts and improvements which had prevailed in the Augustan age: but the world at large was rapidly sinking back into barbarism; and at the close of my next æra we shall find it in a state still more wretched and deplorable.

LETTER

LETTER XI.

*Observations on the State of the World,
when Pope Gregory the Seventh, who
brought the Papacy to its Summit, died
in the Year of Christ 1085.*

THERE is scarcely a darker period of the world, nor in which more wickedness and wretchedness prevailed, than that on which I am now to comment. In those countries of Asia and Africa known to the authors of the middle centuries, the most dreadful contests every where prevailed. The Saracen and Turkish dynasties were perpetually at war with each other, and they were at the same time distracted by internal dissensions. Whilst the caliph of Bagdad, the head of the religion of Mahomet, continued to have power, he was able to keep up some degree of union, at least between nation and nation. But being at this time a mere cipher, the
Musselmén

Musselmen had not even that slight bond to keep them at peace with each other.

In the remnant of the Greek empire you have seen revolution follow revolution with the greatest rapidity, and all of them attended with scenes of blood, and the most dreadful acts of cruelty. To these civil dissensions were added their ecclesiastical disputes and persecutions. By repeated wars with the Saracens and Turks, the Greeks became exhausted in men and money. The consequence was, the loss of all their Asiatic possessions, a few places on the sea-coast excepted: and their European territories had experienced several foreign attacks of a very disagreeable nature. In the year 1085, the great lords, throughout what had been the western empire, England and Normandy excepted, had become petty tyrants, and the regal power was rather nominal than real. This was so general, that those whose property was allodial, in most places thought it better to surrender it to the next powerful nobleman, and take it back as a benefice, performing certain

certain duties to him, and in return obtaining his protection. Many of those who were deemed freemen, for the same reason, preferred becoming slaves of the first class to the nobles, and to the bishops, abbots, and religious houses, who had great landed property : for at this time the clerical higher orders had great estates, owing to the gifts and bequests of a superstitious, vicious, and ignorant laity, who thought they could purchase ease and safety to their souls, by the masses to be said for them, in return for such donations. The great lords, besides increasing the number of their followers, had likewise strongly fortified their places of residence, and they frequently engaged in open war with each other. They also very often pillaged such merchants or travellers as entered their territories. This occasioned, in some places, particularly in Italy, an association of cities and towns for common defence. There were also many instances where a city obliged a neighbouring lord to reside a part of the year in it, and to league with it

for mutual protection. The most powerful of the nobles in the different kingdoms, had likewise another means of aggrandizing themselves and their families. This was by grants from the impotent kings, making the principal offices of the state, which they held, hereditary to their descendants. Thus, at the close of the period I am speaking of, there was not a king in Europe who was able to carry on any settled system of laws and government, except in England and Normandy. And in the former of these, the people were in fact slaves, who were suffering under the lash of recent conquest; and the inhabitants of the latter were harassed by foreign wars and by civil contentions.

In the year 1085 the whole of the then known world may be said to have been in a state of warfare, anarchy, slavery, and ignorance. Besides the total want of all true government and wise legislation, religion was every where so perverted, as to have become a source of misery and oppression, instead of conducing to freedom
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and happiness: and to be rather an encourager of vice than the promoter of virtue. As for useful knowledge, and the fine arts, they may be said to have been just kept alive at Constantinople and Cordova. Any thing like learning was confined to the clergy, there being scarcely a layman who could either read or write: but the talents of the former, with a very few exceptions, were applied to the most mistaken and wretched arguments, on the mysterious parts of the Sacred Writings. In short, the language of Milton, when speaking of the place to which Satan and his crew had fallen, might well be applied to the state of the world at the death of Gregory VII.; for it is no exaggeration to say, that, at that period, DARKNESS VISIBLE covered the earth.

LETTER XII.

Observations on the State of the World when Constantinople was taken by the Turks, and the Eastern Roman Empire, or, as it is sometimes called, the Greek Empire, expired.

IN the year 1453, all that remained of the Saracen empire, was Arabia, and the territories on the African coast, between Egypt and the Straits of Gibraltar. But these were not united, Arabia having a distinct government, and the African states being under their respective deys, and the Emperor of Morocco. The Mamalucs covered Egypt, as also Palestine and Syria. China had got rid of the Tartar princes, and was under a new dynasty of its own. That part of Asia subjected by Tamerlane, was now broken into different states, that were contending with each other, besides their internal commotions; and all was distraction.

traction. Asia Minor acknowledged the Turkish prince, Mahomet II. who, as you have seen, united Greece, Constantinople, and the adjacent European countries, to the Ottoman empire.

In the rest of Europe, several nations were emerging from barbarism, and others getting under better and more settled government. Spain, which had been broken into so many petty states, had now nearly expelled the Saracens, and had only four distinct Christian kingdoms, the rest being consolidated in them. These were Castile, Arragon, Navarre, and Portugal. Germany had reduced its numerous component parts into a considerable degree of order: and in Italy much was done towards giving a stability to its different forms of government. The observation I have so often called your attention to, of the progressive population of the world, is again verified, in the instances of Denmark, Sweden, and Norway, which are now become of some consequence: and in that of

Russia, which is just beginning to be heard of as a regular nation.

During the æra now under consideration, knowledge of every kind had almost entirely disappeared in Asia, and was transplanted to Europe: whilst at the close of that period, which ended in 1085, what little was then in the world, you have seen nearly confined to Constantinople, and the remains of the Saracen empire. This introduction of knowledge into what had been the western Roman empire, had already operated against the papal power. From the time of Rome's being taken by Genferic, in 455, to the death of Gregory VII. barbarism had almost hourly increased, and so did the power and claims of the popes. The intercourse with the East, that arose from the crusades, let in whatever light could be derived from Constantinople and Asia; and, as it increased, the blind submission to the superstitions of Rome declined.

The change of laws and government in this æra, is highly worthy of attention.

In

In 1085 the spirit of chivalry was in full vigour, and blended in it a strange mixture of superstition, a knowledge of arms, an attention to the ladies, and ignorance of almost every thing that was useful. They were, however, fit instruments for the crusades that followed, and were, unknown to themselves, to be the means of making a most desirable change in the affairs of Christendom.

Before the crusades commenced, it was deemed a happy regulation, which the clergy were able to establish—that all private wars should cease, during the celebration of all the great Christian festivals, and also from Thursday evening in every week, till the Monday morning following; and this was called the truce of God. In France, Spain, and parts of Germany, there were also societies, the chief of which was called the Holy Brotherhood, whose province it was to take upon them the protection of the oppressed, and to punish offenders, there being then no regular laws or courts of justice. But the absence of the knights

gave the kings of Europe opportunities of increasing their power. The rights of the people, hitherto slaves, were also growing, in consequence of the wars in Asia. The nobles who went there, sold privileges to the towns and cities in their territories, in order to enable them to appear with numerous followers, and with splendour: and many, after their return, did the same, to replenish their empty coffers. The kings, also, found it necessary to support this third estate, to balance the power of the great vassals: and at length the nobles likewise thought it prudent to court them, to guard against the growing authority of the crown. The laws were also assuming, in every country, a different aspect: instead of the barbarous trials by the ordeal, or single combat, the code of Justinian was studied and attended to, and regular courts of justice, and fixed laws, began, in all the western kingdoms of Europe, to be reduced into regular systems. Men of high birth began to see other lines than that of arms, of rising to eminence; and the consequence

sequence was, that eloquence, science, literature of all kinds, and the arts, attained a very high degree of excellence in the æra I shall next treat of.

The progress of literature, from the death of Gregory VII. to the final destruction of the eastern Roman empire, was extremely slow. The first attempt at the revival of letters in Europe was by the minstrels, or bards of Provence, who accompanied the crusaders, and who were witnesses of the extraordinary scenes in Asia, in the contests with their Mahometan opponents. Their imagination, heated by the pomp and ceremonies of the field which they saw, and still more by the extravagant stories which they heard, gave rise to a number of strange compositions, since called romances, and in which knights, ladies, dwarfs, talismans, necromancers, and wonderful adventures, abounded. These were written in the language of Provence, which, though barbarous, was at that time the least so of any in Europe. As chivalry declined, so did this kind of composition,

position, and poetic allegories followed, in which vice and virtue, appetites and passions, were personified. Both in poetry and prose, Italy took the lead, as it did also in the arts: but universities had been founded in other countries, and we shall hereafter see the fruits of such institutions.

As Italy was foremost in literature, so was it in commerce and the arts. At the time of the crusades commencing, they had cities where freedom was in some degree established, and which possessed a number of ships that were employed in carrying provisions and necessary articles to Asia, for the supply of those who had gone thither from Europe. These vessels brought back the commodities of the East; and, as the Italians acquired wealth, they got a taste for painting, architecture, and the conveniences and luxuries of life. They planted the sugar-cane in Sicily, and they cultivated the silk-worm, and had silk manufactories; they also cast glass for mirrors, engraved on plates of copper, produced paper from linen rags, and made earthen-ware in imitation of

of porcelain. Next to Italy, Flanders flourished in commerce, many of her cities having also obtained charters and freedom. It became famous for the manufactures of linen and woollen cloths, and also for tapestry; and painting and architecture had made a commencement. Bruges was the greatest emporium in Europe at the close of this æra. Besides the home manufactures of the Flemings, the naval stores, and other commodities of the north of Europe, were brought to that city; the produce of Italy, and a considerable part of what the Italians imported from the East, also found their way there; most of the English wool, likewise, went to Flanders, that manufacture being as yet in its infancy in England. In these Italian and Flemish cities, where commerce thus prevailed, comfortable habitations and magnificent public buildings appeared. The cities of Venice, Genoa, Florence, Bruges, and Ghent, were particularly conspicuous, whilst London and Paris were miserably off in their dwellings, and almost destitute of any thing deserving the

the name of architecture. The art of navigation had been nearly confined to the Baltic and Mediterranean seas, till the Portuguese discoveries. The mariner's compass, which had been lately discovered, was of the utmost importance in that branch of knowledge, and its vast consequences will hereafter appear. The invention of gunpowder had made a great change in the art of war, and from preventing, in most instances, the contest of hand to hand, rendered it less ferocious and bloody. In the article of religion, genuine Christianity was making some powerful struggles, to break through the dark veil of papal imposture and gloomy superstition: and, upon the whole, the European world had assumed an aspect more favourable to man, than any that had appeared from the time the western Roman empire expired.

LETTER

LETTER XIII.

*Observations on the State of the World
when Lewis the Fourteenth, of France,
died, and the Hanoverian Succession was
established in England.*

FROM the year 1453, to the year 1715, of the Christian æra, is one of the most interesting periods of the world. At its commencement, all was nearly barbarous and ignorant; but at its close, Europe was superior in every thing to what had been recorded in the history of mankind. As you have seen the papacy flourish in the dark ages, so was that monstrous fabric of imposition to fall to pieces, as knowledge should unfold itself. The great second cause of enlightening Europe, was the art of printing being discovered. In the article of religion, it gave wings to the doctrines of Luther and the first reformists; and in other branches it soon communicated all the

the information contained in the manuscripts of antiquity. The clergy of the different sects now endeavoured to distinguish themselves in useful learning of every kind, and the popes felt themselves compelled to reform many abuses. The laity also, instead of applying only to arms, addicted themselves to literature; and, once being masters of all that was known by the ancients, all orders of studious men began to exercise their own talents for inquiry and useful investigation. Most of the European countries had highly benefited by these exertions; but as France and England were decidedly superior to all the others, in the year 1715, I shall draw a short account of the state of each, and point out briefly in what they respectively excelled.

France had produced many able poets, both for the stage, and on other subjects. So had the British isles; and, certainly, the Milton and Shakspeare of the latter stand unrivalled. Both nations had several able historians; but I am inclined to think
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the French were superior in this branch, prior to the year 1716. In polite literature both were also eminent; but in this, likewise, I believe France was entitled to precedence. In the great branches of science, and in all that required deep investigation, I think the French were inferior, nor did they produce any men who were to be compared to a Locke, or a Sir Isaac Newton. In painting, in music, and in sculpture, France was, however, superior; and in architecture they were at least equal, and in the purity of their languages, both had, in my opinion, risen to their highest perfection. Of the other countries of Europe, I shall only observe, that the Italians still kept the lead in music, where Corelli brought that art to great perfection; but, in other respects, most of the other nations had already excelled them.

I have yet only observed on literature, science, and the arts; but England also excelled in agriculture, commerce, and in many manufactures. It was also less vicious than any other powerful nation;
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I think myself warranted in saying, her inhabitants, take them altogether, had more of all that was truly desirable, than any other people then on the face of the earth.

Though the most dreadful wars afflicted different European nations, during the close of this period, yet they were not attended with that ferocity which had taken place before the use of gunpowder, fire-arms, and cannon. Formerly men fought hand to hand, and death was almost certain to one of the combatants. But, now, war was in a great measure disengaged from personal animosity, and there were very few instances where mercy was refused to the vanquished.

In regard to the laws, in the different nations of Europe, they had become fixed and settled; and regular tribunals, even in countries that were not free, had been erected, instead of trials by combat, by walking over hot iron, dipping the hand in boiling water, and by different charms and conjurations. In no country, however, was freedom better established than in England,

England, where known laws and the trial by jury prevailed; and it was owing to that freedom, obtained by the revolution of 1688, that England exhibited the flourishing picture she did in 1715, and which enabled her afterwards to rise to that summit of power, if not of real prosperity, which you will find in my next æra.

You have perceived from the beginning of history, at least from the commencement of the Assyrian and Babylonish empire, that power and knowledge travelled west. It stopped indeed at Constantinople, after the barbarians overturned the western empire, till the eastern also yielded to the Turks, except a dawn introduced into Italy by the Croisades, or Crusades; but at length it burst forth into new and unknown vigour in some parts of Europe, and indeed, in some degree, throughout all Christendom. Could there be an exception set up, it must be China; but you must have perceived how far that country was inferior in 1715, in every art, and in all real knowledge. In the rest of Asia, despotism and

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barbarism prevailed ; so also in Africa, and in that part of Europe where the Turks bore sway. But in Christendom, even in countries where the papal power and its superstitions were still uppermost, there were certain rights of humanity, and certain rules and laws every where observed. Kings and states had fixed rules as to precedence and titles ; and each had ambassadors with each other. These states and ambassadors were studious to prevent any one power overwhelming another ; and thence the wars to preserve the balance of power. Instead of making slaves of prisoners taken in war, they were always exchanged, and inhumanity to the countries invaded was rarely permitted from authority, though it might be often impossible to restrain a licentious soldiery. The horrors of war were indeed still abominable ; but, by comparison, they were less among Christian states than any others ever known in the world. In regard to women, there was no nation, not Christian, in which they were allowed those rights to which they

they are entitled by nature. Under that religion, one man and one woman are allotted to each other; and in almost all Christian countries they were left without confinement: and in the most polished and enlightened, the females, in fact, commanded in social intercourse. In short, Christianity, with all its perversions, had given blessings to the nations that acknowledged it, unknown to the rest of mankind.

I must again call your attention to the still increasing population of the world. In the middle, and almost to the close of the seventeenth century, the Russians were a scattered body of illiterate and uncivilized barbarians; but, under Peter the Great, they took the shape of a nation, and laid the foundation of a great and powerful empire.

As Russia was the last of Europe that remained barbarous, the progress of mankind was still to go westward; and we find in this æra a new world bursting to our view. Columbus first discovered it, and other navigators more fully explored it.

Magellan began the first voyage round the world, which was accomplished in 1522; Sir Francis Drake, an Englishman, did the same in 1580; Thomas Cavendish, another Englishman, in 1588; Oliver de Nort, a Dutchman, in 1591; and several others afterwards. By these and other voyages the great continent of America was well known in 1715; and numerous colonies from Spain, England, France, Holland, Portugal, and Denmark, were settled there, and in the adjacent islands.

From what I have said, you must have perceived that this period was peculiarly memorable for the art of navigation. Among the ancients, a sort of coasting on the bounded seas of the Mediterranean and Euxine, was nearly all that was known; but with the help of the loadstone, the mariner's compass, and the improved knowledge of astronomy, the ocean may be said to have been, in the year 1715, navigable in every possible direction. At first the Portuguese had taken the lead, and then the Spaniards, in all bold navigation. The

French

French had been always backward at sea, though great exertions were made under Louis XIV: but in 1715 the Dutch and English were the principal naval powers, though, as in almost every thing, the latter undoubtedly predominated. This is all I think necessary to observe as to this æra; but at the end of my next, I shall point out to you objects that will demand all your attention.

LETTER XIV.

*Observations on the State of the World in
the Year of Christ 1800.*

OF Asia and Africa nothing new is to be added, those quarters of the globe continuing in that profound ignorance, idolatry, and barbarism, as at the end of my last æra, with such exceptions as I then made as to China, and with the additional one of the superiority of the inhabitants of the Pelew islands to those of the other new-discovered countries in this century.

All that is worthy of the name of knowledge is, in fact, confined to Europe, and those colonies that have been planted by the nations of Christendom. Of these colonies, the United States of North America unquestionably take the lead; but as yet their only celebrated author was Dr. Franklin. Besides being an able writer, he made some of the greatest discoveries in electricity,

city. In regard to the arts and sciences, the Americans continue to be indebted to Europe for other improvements; and as to government, they seem already to have great dissensions amongst themselves; but I am still more sorry to add, that infidelity, in regard to revealed religion, has rapidly spread, and continues to increase, in this new-founded republic.

Of the European states themselves, every thing worthy of notice is confined to Christendom, that part of Europe which belongs to the Turks being in the most debased and degraded state, and ripe, as I have observed in my observations on the Turkish empire, for revolution. Russia is still far back in the civilized world, though in this century it has had a theatre established, and four or five writers have appeared in the dramatic, poetic, historic, and philosophical lines; but still their government is despotic, and the great mass of the people slaves, who are transferred with the land. When we turn to Sweden, we find it backward in literature, it having only produced one distin-

guished author since my last æra. This is Linnæus, who takes the lead amongst the botanists of the world. There have been, however, considerable improvements in Sweden during the eighteenth century; and though its government has been made absolute, yet their customs, and a considerable degree of civilization, have rendered it of a far milder nature than that of Russia. Denmark has rather surpassed Sweden in the arts of peace; and though it is also despotic, that power has not been latterly abused; and, take it all together, the three last countries have suffered less than any other of the European nations in the present convulsed state of the world; but still they cannot be reckoned such governments as are desirable, nor are their people in that state of moral rectitude which affords true happiness. In Denmark the most remarkable man of the period I now treat of was Norden, a great navigator, designer, and mathematician. I shall next speak of those countries that composed the western Roman empire, Spain and Portugal have fallen behind the
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three last northern powers in all that is truly estimable : the former did not, for the last eighty-five years, produce one author that is distinguished ; and the latter only Magelhaens, who wrote ably on natural philosophy ; Sanchez, who was eminent as a physician and medical writer ; and Oliveyra, who was a voluminous miscellaneous author. These countries are nearly without commerce, manufactures, and arts ; and they are, besides, extremely immoral, and at the same time grossly superstitious. Italy has continued to increase in the most dissolute and abominable manners, and has become totally incapable of any great exertion. It had no writer of eminence during this æra ; but it produced a few good painters, and the Italians continued to excel in music. No people, however, appears more ripe for destruction. Holland has sunk in a great measure under its love of money, and total inattention to every thing but wealth ; and by their inordinate desire of gain the Dutch have become poor, have lost their commerce, their colonies, their
fleets,

fleets, and consequence, and are now an insignificant republic dependant on France. They had, however, since 1715, a few good writers on mathematics and philosophy. Switzerland likewise has ceased to preserve a united and independent spirit; their new form of government has been dictated by the French, who will of course direct its proceedings; nor are the Swiss morals as pure as they have heretofore been. They had, however, in the period we are considering, four or five very able writers, the chief of whom was Rousseau. In this century Germany has certainly produced a number of able authors; of these, Mosheim was famous for his Ecclesiastical History, Haller for his knowledge as a physician, and Mayer as one of the greatest astronomers and mechanics of this century. In this work I speak not of living authors; but I must observe, that Germany now takes the lead in dramatic performances. The manners of almost all the German kingdoms and states are now more polished and refined than in 1715; but they have
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likewise become more depraved ; and there is scarcely any part of Christendom, except France, where infidelity is more prevalent.

It now remains for me to observe a little on the two greatest powers of the world, France and the British isles. The latter had a very great number of able poets during the time I am now reviewing ; but they had none that equalled Voltaire, nor perhaps Crebillon : with an exception as to them, I think, however, I may fairly say, that in this branch France was inferior. In history she was decidedly so ; for she had no historians to be compared to Hume, Robertson, and Gibbon. In natural history she, however, takes the lead ; for her rival produced no man equal to Buffon. In mathematics they are perhaps alike ; but in astronomy England has made discoveries surpassing all the rest of the world. The British isles also excel on subjects of religion and medicine, and, I should suppose, in surgery. On other general subjects, numbers have written in both countries ;
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and I believe it would be difficult to determine on which side the superiority lies. Great Britain, however, had not any such universal genius as Voltaire, nor any prose author equal to Montesquieu. On the other hand, Sterne had, in some of his works, a new and original genius, that most exquisitely touched the finest feelings of the heart; and France had no author who could be compared in learning with Dr. Samuel Johnson. There were many excellent painters in both countries, and I will not take upon me to ascertain which had the superiority; but as a portrait-painter I may venture to give the palm to Sir Joshua Reynolds. In music, though much alike, the English had not any person who equalled Rameau. In architecture and sculpture I should suppose they are nearly on a par; but, I apprehend, in engraving England has taken the lead. In navigation France had her Bougainville, and Great Britain her Cook; but in every thing on the ocean England excels. So in almost all branches of commerce and useful manufactures, and, I may also

also add, in whatever belongs to agriculture and farming. As to the comforts, conveniencies, and accommodations of life, I am persuaded England holds a high superiority. Thus, upon the whole, I feel myself warranted to say, that Great Britain is not the second, but the first country on the face of the globe; but I must add, that she is become profligate and corrupt, when compared with what she was in the year 1715. The great body of the higher orders are notoriously unbelievers in revealed religion. As to the duties due to their country, to their fellow-creatures, and their God, I appeal to the feelings of any honest man who reads this work, whether they have or have not performed them.

When I throw out these observations as to England, I do not mean to say she is more vicious than France: I believe, on the contrary, she is infinitely less so; and, in proportion to the extent of her wealth and empire, perhaps freer from guilt than any other now existing nation; but her faults

faults are of magnitude enough to make her think and tremble.

In this century the world seems to have been nearly explored in every possible direction ; and it brings to our view many people hitherto unknown ; but from their state of actual barbarity, or low degree of civilization, they are unworthy of our notice. The discovery that America and Europe are within a few leagues of each other clears up all difficulty as to the peopling of the former, and no doubt it was occasioned by that progress of population in the northern hive, which I have before observed on. Great discoveries have been made in this æra in astronomy, chemistry, mineralogy, electricity, and indeed in all the branches of natural philosophy : so also in the mechanic powers, and in every thing that appertains to farming ; so likewise in all the conveniencies, elegancies, and exterior ornaments of life : and I do not hesitate to say, that there never was a time, in which all that constitutes pleasure, and convenience,

nience, and gratification of appetite, when considered distinct from the mind, was more in the power of every man of wealth who inhabits Christendom, and particularly England. But does this give happiness to the great body of mankind? No. Those who are barely able to live on their industry, and to whom these things are perfectly out of reach, feel less happy by a painful comparison; and to the very poor and wretched, unless they have a consolation in their prospects of futurity, their feelings are still more injured. I would even ask, does it give happiness to the very possessors of those riches, that enable them thus to enjoy the good things of this world? and I will answer for them, No. Happiness can alone belong to virtue; not that I mean to say the virtuous do not experience misery, I believe, in mere worldly affairs, they peculiarly suffer; for the things of this world as yet belong to the prince of this world; but the day of his overthrow is at hand. As I shall, in the remainder
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of this work, go at large into the present state of the world, in regard to good and evil, and what is to come, I shall here close this letter.

LETTER

LETTER XV.

Showing the Similarity between the present Times, and the Augustan Age, and the inevitable Misery that would follow, were there not to be a divine Interference.

AT the close of my observations on the twelfth æra, I pointed out to you the improvements and wickedness of the world; and its similarity to the end of the sixth æra has, no doubt, already struck you. You have seen the dreadful state of mankind that followed the Augustan age, and the ferocity, superstition, and ignorance, that covered nearly the whole earth, from the fourth to the fourteenth century. What, then, in the common course of human affairs, are we now to expect? What is it that distinguishes the period we now live in, from the state of mankind at the death of Augustus Cæsar? I answer, Christianity alone. But

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if we were to trust to outward appearances, that religion is rapidly vanishing from the earth. Let me, then, for a moment suppose the hopes of infidelity accomplished. Let me suppose the reasoning of the Deists and Atheists substituted in the place of revelation. Do the philosophers of this age pretend to be superior to Socrates and Plato amongst the Greeks? and, if not, can they imagine that they will make men virtuous and free, when those great ancients were not able to stem the vices of their country, or ward off approaching slavery? Do the philosophers of this age pretend to be superior to Cicero or Seneca amongst the Romans? and, let me also ask, were the two latter able to keep up either public or private virtue amongst their countrymen? No. How, then, are we to hope that mere human reasoning shall, in the present depraved state of nations and of men, prevent similar calamities, tyranny, ignorance, and slavery, to what followed the Augustan age?

I shall, perhaps, be told, that the art of printing has so diffused knowledge, that

man can never again fall into so deplorable a state as preceded that discovery. But what do books convey that can preserve virtue and freedom, if you strip them of being the medium of establishing the certainty of a future life, and of future rewards and punishments? Do books now make the bad man give up his ambitious or wicked pursuits? Is it amongst those who have received the most learned education, or amongst men bred up to the most laborious pursuits in life, and who have little leisure for reading, that you find most virtue? I will answer for it, it is amongst the latter, provided they are placed above want. It is not, therefore, the multiplicity of books, however they may point out the blessings of freedom, that can give either good governments or preserve them. No; it is the virtue of a nation that can alone do either. In proportion to the virtues of Greece and Rome, they were free and happy; and so also has it been with the more modern nations. Why has it happened that France, for these last ten years,

has gone through so many horrid and bloody revolutions? If philosophy, if celebrated authors, if celebrated books, could enlighten a people without any revealed religion, what country ought to be more happy?—No, no; it is not the pride of human reasoning that exalteth a nation: France may change and change, but she can neither be permanently free nor permanently happy, till she abandons her vices, and adopts the pure principles of Christianity.

But, supposing the art of printing could make a difference, who will say it cannot be suppressed, or so modelled, as to become the instrument of tyranny? Did not the grand seigniors, since that discovery, totally prohibit it, for centuries, throughout their wide-extended empire? Do not all governments even now, where printing is allowed, control and direct the extent to which it shall go? If governments become vicious and arbitrary, will not printing be restrained and modelled as they choose? and, if successful tyranny should require it, what is to hinder a total prohibition? I therefore
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assert that the art of printing is no security against similar events to those that followed the death of Augustus. There is, however, I thank God, a great and glorious difference between these times and the summit of the heathen world. There are now on the earth one hundred and forty-four thousand true believers and followers of Christ, ready to receive and obey the commands of their master. These are the salt of the earth, and by these it will be saved.

Let me here call your attention to subjects truly worthy of a man. The glorious crisis is at hand, when the vast design of this terrestrial creation is to be unfolded : The glorious crisis is at hand, when Satan and all his powers are to be confounded : The glorious crisis is at hand, when the knowledge of the true and only God is to prevail from pole to pole, and when order, virtue, peace, holiness, and their companion happiness, are to pervade the world.

In the remainder of this work I shall write to you on the subject of Prophecy, with that lively conviction that I myself feel. This conviction is founded

on the exact coincidence of history and the sacred predictions. Had any man told you in the beginning of your life a number of things that were to happen to you, and had most of them, in their regular order, been fulfilled, could you doubt of the remainder? This is the ground on which the faith of your father is founded; for such is the fact as to the prophecies, and their accomplishment. It is on this basis that I hope to implant in your breast a full and joyful expectation of the immediate appearance of that Messiah, who suffered for a world that he is now to place on the highest pinnacle of human happiness and human glory. Wonder not at the strength of language that I use; for, were it to be weaker, it would belie the reasoning of my head and the feelings of my heart. Let men call your father mad if they please; but I know I can bear the test of sober examination, and that I am, in all I shall say on this subject, only the zealous advocate of SACRED TRUTH.

LETTER

LETTER XVI.

Establishing the Authenticity of the Old and New Testament—Pointing out the Predictions as to the Jews, and their Accomplishment to the present Day. Also pointing out the Predictions as to the Rise and Fall of the Papacy, and the Infidelity that was to prevail on the Earth, at the Time of the second Coming; and that the Appearance of the Messiah is instantly to be expected.

BEFORE I proceed to point out the accomplishment of prophecy, I shall say a few words as to the authenticity of the Old and New Testaments. As to the first, it would, I think, be sufficient to establish, that the whole Jewish nation acknowledge those books from which I shall quote. But, in addition to their testimony, we have a version of it, translated into Greek, by order of Ptolemy Philadelphus, king of Egypt,

Egypt, to whom Judea was tributary, three hundred years before Christ, and the Grecian language was then the language of the greatest and most enlightened nations of the earth ; and from the time of Christ's death, both Jews and Christians have acknowledged the principal books of the Old Testament. As to the New, it is attested by all the Christian writers of the first and second century, and has been handed down by Christians of every sect, to the present day ; the Apocalypse, or Revelation given to St. John, being alone doubted. I shall, therefore, confine myself to proving the undoubted truth of the latter. Papias, bishop of Hierapolis, who was one of John's disciples, declares, in his writings, that the Apocalypse was of divine inspiration. Justin Martyr, who became a Christian about thirty years after the death of John, says it was given by that apostle, and that not only he, but all the Christians of that day, acknowledged its truth. Melito, who flourished just after Justin, wrote a commentary on it ; and Irenæus, his cotemporary,

porary, establishes its authenticity, by declaring he had it from those who conversed with John, face to face, on that subject. Theophilus, bishop of Antioch, Tertullian, Clemens Alexandrinus, Origen, and, in short, all the earliest and ablest Christian writers, acknowledged the Revelations, and several of them wrote commentaries on it. So that Sir Isaac, in his observations on the Apocalypse, truly said, that there was not any other book of the New Testament so strongly attested, or commented on so early, as it. The reason of its having been doubted in the middle centuries, was, that it struck too deep at papal imposture, and pointed it out too clearly to be admitted by the see of Rome, and therefore it was deemed heretical to assert its authenticity.

Having thus, I hope, satisfied you of the truth of both, I shall now call your attention to the great leading prophecies, and their accomplishment. The most striking of these is what peculiarly belongs to the Jews. It is now upwards of three thousand
years

years since Moses foretold what should happen to them : in the 28th chapter of Deuteronomy, 25th, 37th, 63d, 64th, and 65th verses, that prophet spoke thus : “ The Lord shall cause thee to be smitten before thine enemies, and thou shalt go out one way against them, and flee seven ways before them ; and shalt be removed into all the kingdoms of the earth ; and thou shalt become an astonishment, a proverb, and a by-word among all the nations whither the Lord shall lead thee. And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you, so the Lord will rejoice over you to destroy you, and to bring you to nought ; and ye shall be plucked from off the land, whither thou goest to possess it ; and the Lord shall scatter you among all people ; and amongst these nations shalt thou find no ease, neither shall the sole of thy foot have rest.” To the same effect is the prophet Jeremiah, 24th chapter, and 9th and 10th verses : “ And I will deliver them to be removed unto all the kingdoms of the earth

earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them; and I will send the sword, the famine, and the pestilence among them, till they be consumed from off the land that I gave unto them and to their fathers." These are the prophecies, and let us see the accomplishment. Near 1700 years ago, after suffering by famine, by the sword, and by pestilence, they were banished from Judea by the Romans, and so completely plucked from out of it, that there have been fewer Jews there, from that day to this, than in any other civilized nation. There is no country, not actually barbarous, in which they are not found, nor was there one, previous to the late revolution in France, in which they had even nominally the rights of a citizen; and I believe we shall not find that they have yet benefited by the change. The situation of the Jews is, indeed, latterly every where meliorated; and, no doubt, that restoration, which is predicted by all the prophets, is near at hand.

hand. But still their punishment continues ; they are still scattered over the face of the earth ; they are still a by-word and a scorn to all nations ; and they have no where a resting place.

What makes the accomplishment of these predictions still more wonderful, is, that the Jews fulfil them, contrary to the ruling passions with which their enemies have ever accused them, namely, the love of wealth and power. The way to secure wealth, or to obtain power, is to become a citizen of the state where the person resides ; and every Jew could do so by giving up his religion. But the Jews adhere to their faith ; and whilst they hold in their hands the predictions of their sufferings (and many and grievous have they been in every country, England not excepted) they rejoice in those parts of the Sacred Writings which foretel their being restored to their country : and they wait with a certain and well-founded hope for what is so plainly promised them, and which

which I shall, in another place, more fully point out.

I shall now call your attention to the second chapter of the prophet Daniel, which gives a just and concise view of the great changes of empire, from the time of Nebuchadnezzar to the present day. Daniel, in telling that monarch the dream he had forgotten, thus addresses him: "Thou, O king, sawest, and, behold, a great image: this great image, whose brightness was excellent, stood before thee, and the form thereof was terrible: this image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer thrashing-floors, and the wind carried them away, that no place was found for them; and the
stone

stone that smote the image became a great mountain, and filled the whole earth. This is the dream, and we will tell the interpretation thereof before the king.

“Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory; and, wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thy hand, and hath made thee ruler over them all: thou art this head of gold; and after thee shall arise another kingdom, inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth; and the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces, and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of

of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken: and whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

All the commentators of eminence agree, that the head of gold was the Assyrian and Babylonish empire, then united under Nebuchadnezzar, and which, at that time, comprised

comprised all the nations on earth, that were not absolutely barbarous. They also agree that the breast and the arms of silver, was the Medo-Perſian empire; and that the belly and thighs of braſs, was the empire of the Greeks, raiſed up by Alexander the Great. You muſt have ſeen hiſtory exactly according; but for the minutiae as to theſe three firſt empires, I refer you to Sir Iſaac Newton. The fourth empire, denoted by the legs of iron, and the feet and toes, part of iron and part of clay, it is alſo agreed denotes the Roman empire, in different ſtages of it; but Sir Iſaac well obſerves it only comprehends Italy and thoſe countries belonging to it, which never compoſed any part of the three firſt empires; for in the 7th chapter of Daniel, where the four empires are more fully treated of, under the representation of four beaſts, after pointing out that the laſt of the four ſhould ſubdue the other three, it adds, that the lives of the other beaſts were prolonged, though their dominion was taken away.

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There is another thing that the best commentators are agreed on, namely, that the feet and toes denote the state of the fourth empire, after it was divided from the three first which it had subdued, because no part of the western Roman empire, so called after it was separated from the eastern, as you have before seen, contained any country that had been part of the three first; and it is worthy of your most serious consideration, how minutely its situation, since that separation, corresponds with what was pointed out by Daniel. In its first state you have seen it strong as iron, and subduing almost all the then known world. But in the latter state of its feet and toes, it was to be partly iron and partly clay, and to be divided into ten kingdoms. It was not till the year 408 that this division was completed, but long before that the western empire had lost all its strength and consequence. After the ten kingdoms were formed, the iron and clay were never to unite, and they were also to be partly strong and partly broken. Now what has

been the fact? Since 408 they have been so far weak, as never to make any lasting impression on those countries which, when in the state of the legs of iron, they easily subdued. But they have also been partly strong, for they were able to prevent any permanent conquest, by the Saracens, Moors, and Turks. As iron and clay do not unite, so no union of the countries into which the western empire was broken, ever took place. The very policy of Europe in keeping up a balance of power, is the second cause, by which this astonishing prophecy has been fulfilled. In vain did Charlemagne, the Emperor Charles V. and Lewis XIV. of France, in their turns attempt it. The word of God had predicted, no new great empire should arise there, till the latter times of those kingdoms, when, to use the words of Daniel, "the God of heaven shall set up a kingdom which shall never be destroyed."

I have before observed, that the 7th chapter of Daniel treats more fully of the

four great empires. I shall, therefore, consider what it says of the fourth empire, with attention, as the rise of the papal power is there pointed out, and as the rise and fall of that power is one of the most important and momentous of all the events that have been predicted. The fourth beast was to have ten horns, denoting the ten kingdoms into which the western empire was to be divided, and amongst them was to rise another little horn, of a very extraordinary nature. The words by which Daniel describes that nature, are, "And behold in this horn were eyes, like the eyes of man, and a mouth speaking great things." In another place in the same chapter, it is also described as having a look more stout than his fellows, and then are these words: "And he shall speak great words against the Most High, and think to change times and laws: and they shall be given into his hand, until a time, and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and

to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Sir Isaac Newton, in commenting on this, observes, that we must look for it after the rise of the ten horns or kingdoms, and adds: "But it was a kingdom of a different kind from the other ten kingdoms; having a life or soul peculiar to itself, with eyes and a mouth. By its eyes it was a seer; and by its mouth speaking great things, and changing times and laws, it was a prophet, as well as a king; and such a seer, a prophet, and a king, is the church of Rome."

In order to look for the rise of this eleventh horn, we must first see at what period the western empire was divided into ten kingdoms, as it was to arise amongst them. For this, I shall also quote from Sir Isaac:

"The western empire of the Romans, about the time that Rome was besieged and taken by

by the Goths, became broken into the following ten kingdoms :

“ 1. The kingdom of the Vandals and Alans in Spain and Africa.

“ 2. The kingdom of the Suevians in Spain.

“ 3. The kingdom of the Visigoths.

“ 4. The kingdom of the Alans in Gallia.

“ 5. The kingdom of the Burgundians.

“ 6. The kingdom of the Franks.

“ 7. The kingdom of the Britains.

“ 8. The kingdom of the Huns.

“ 9. The kingdom of the Lombards.

“ 10. The kingdom of Ravenna.”

From the same author I find that this division was completed about the year 408.

For the fuller examination of the rise of the papal power, I must now turn to the Revelation of St. John. In his 13th chapter, and 1st verse, are these words : “ And I saw a wild beast arise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy.” In the

5th verse: "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him forty and two months." In the 7th verse: "And it was given unto him to make war with the saints, and to overcome them." Now this is only a fuller description of the little horn of Daniel; and we find from it, that time, times, and half a time, are forty and two months. In the 17th chapter of Revelations, the papal power is more fully described, under the name of Babylon, and the great whore; and the seven heads are thus explained, 9th verse: "Here is the mind that has wisdom. The seven heads are seven mountains, on which the woman sits." And the 18th verse says: "And the woman which thou sawest, is that great city which reigns over the kings of the earth," which answers to Rome, and to no other place whatsoever.

But as these passages of Scripture describe the papal power; so doth the 12th chapter point out the progress of the true church under the name of a woman clothed with the

the sun, and the moon under her feet, and upon her head a crown of twelve stars. Now we are told this woman is to go into the wilderness, where she was to be nourished, for a time, times, and half a time. This is just the period that the little horn, or false church, is to have power. As, therefore, the woman, or true church, is to go into distress, when the papal power arises, if we can find out a date, before which it is foretold that the woman goes into the wilderness, a new light will be thrown on the rise of the beast.

The 14th verse of the 12th chapter of Revelations says: "And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Now the eagle was the well-known standard of the Roman power, and might well denote the Roman empire at large: and its being divided into eastern and western is finely figured under the description of two wings. Therefore the woman was to go

into the wilderness, and the beast to arise whilst the western empire existed; for, after it expired, the eagle had but one wing. The destruction of the western empire, you have seen, was in the year 476; consequently the rise of the papal power must have been before that æra; and we have already ascertained that it must be subsequent to the year 408.

By the conquests made by different barbarians prior to the year 408, we have seen the kingdom of Ravenna, which was the remnant of the western Roman empire, the sole territory that acknowledged the western emperor. Rome was a part of it, but the emperor made Ravenna the seat of government, as a place of greater security. In the years 451, 452, 453, Attila still further weakened this declining power: but in the year 455 it received its fatal blow, from the hands of Genferic, king of the Vandals: in this year he took the city of Rome, and sacked it for fourteen days together, not even sparing its most sacred places. The bishop of Rome was however far from suffering

fering in his power by this calamity ; for, on the contrary, it laid the foundation of his greatness. Ignorance and barbarism were every where established throughout what had been the western empire. But most of these conquerors became idolatrous Christians ; and their being at once illiterate and superstitious, made them ready to receive the most absurd and extravagant doctrines. This subversion of the western Roman empire was absolutely necessary to the rise of the little horn ; for amongst the enlightened and polished Romans it could never have flourished. The taking of Rome in the year 455, with the ravages committed, was one of the most dreadful events that had ever happened to that capital. By it also the solid foundation of the papacy was established ; and from that time we have seen it gradually rise to its summit, and afterwards decline, till it is now on the point of being annihilated.

The little horn, or papacy, was to have power for a time, times, and half a time. The wild beast of the Revelations, which
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is clearly the same, was to have power for forty and two months. At twelve months to the year, this is three years and one half; and at thirty days to each month, which was the old calculation, it makes 1260 days. This is still further explained in the 12th chapter of the Revelations, in describing the woman's going into the wilderness; for, by the 14th verse, the woman is nourished for a time, times, and half a time: and in the 6th verse, a description of the same thing is given in these words: "And the woman fled into the wilderness, where she has a place prepared of God, that they should feed her a thousand two hundred and threescore days." We therefore know to a certainty, that time, times, and half a time, stands for 1260 days; and days, in prophetic language, are years. From the year 455 to the year 1715 is exactly that space of time. A most marked event began it; and one of the utmost importance to true religion happened at the end of it; I mean the defeat of a popish claimant to the throne of Great Britain, and the firm establishment of

of a Protestant line of kings ; for, under God, Great Britain has been the chief supporter of those who, from time to time, shook off the papal supremacy.

I shall expatiate a little more on these dates answering to the 1260 years in which the see of Rome was to have power. We find in the year 755, that the pope of that day was the first who added temporal possessions as a sovereign to his spiritual authority. Both the temporal and spiritual power of the papacy were still further advanced by Pepin, king of France, and his son Charlemagne ; and particularly by the latter, who made the pope, as you have seen, not only the sovereign of Rome, but also declared him, in a council held at Rome in 800, the supreme judge of all men. Pope after pope from thenceforth, as ignorance increased in the kingdoms that had composed the western empire, went on establishing the most uncontrolled authority over the minds of men : till at length, under Pope Gregory the Seventh, who died in
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the year 1085, it arrived at the summit of its imposture and usurpation.

The year 1085 is exactly 630 years from the year 455; so that the summit of the papal power corresponds minutely with the dates I assign to it, the death of Gregory having taken place at exactly one half of the 1260 years. And you have also seen, that the papacy from 1085 to 1715, though in considerable power, gradually declined. In the twelfth century the Albigenfes denied the papal authority, and in the thirteenth and fourteenth some others followed their example. The schism of cardinals as to the election of popes, that happened afterwards, greatly lowered it; and the council of Constance, by deposing three popes about the year 1415, and electing a fourth, gave a mortal blow to their claim to infallibility. And here it is worthy of observation, that a marked increase of authority happened 300 years after the date I fix on for its commencement of power, and as marked a decrease also took place about 300 years before

fore the period I fix on for the expiration of the 1260 years.

But it will be said, the year 1715 is past, and the papal authority is still acknowledged by some. True, and so has Scripture denoted. In the 7th chapter of Daniel it is thus written: "But the judgment shall sit, and they shall take away his dominion to destroy it unto the end." This is said of the little horn, after declaring the period of its power; and therefore its destruction was not to be instant, but gradual.

There is another mode of trying the time I fix on for its actual power. Was there any period prior to 455 in which the bishops of Rome had greater authority than they had for the 1260 years subsequent thereto? or was there any period since 1715, in which they had authority equal to that which they claimed and exercised for 1260 years previous to that date? If not, it follows that I am right, unless men would suppose the papacy should revive, and that it is in future to have 1260 years of power greater than it ever had before. This is a supposition

fition not to be made, and therefore beyond
 all contradiction ; the judgment is now fit-
 ting that is to consume and to destroy it
 unto the end : and from the present state of
 that power, I think it is on the point of
 annihilation ; but that annihilation does not
 take place till the second coming of Christ,
 when Rome is to sink, and the place where
 it now stands is to become a pit of fire.
 This is particularly described in the 18th
 chapter of Revelation. The strongest ex-
 pressions are in the 2d, 5th, 8th, and 21st
 verses, and are as follow : “ And he cried
 (an angel) mightily with a strong voice,
 saying, Babylon the great is fallen (al-
 lowed by all commentators to mean Rome),
 is fallen, and is become the habitation of
 devils, and the hold of every foul spirit,
 and the cage of every unclean and hateful
 bird. For her sins have reached unto hea-
 ven, and God hath remembered her ini-
 quities. Therefore shall her plagues come
 in one day, death, and mourning, and
 famine, and she shall be utterly burnt with
 fire ; for strong is the Lord God who
 judgeth

judgeth her. And a mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

The low state of the papal power is one of the most marked warnings of the near approach of the second coming of Christ; for in the 7th chapter of Daniel, with its destruction is the appearance of the Messiah, it being thus said: "But the judgment shall sit, and they shall take away his dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him." And again in the same chapter, after speaking of the little horn being destroyed, are these words: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and

and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Another general warning is the increasing infidelity as to the Scriptures ; for Christ says, in the 18th chapter of St. Luke, " Nevertheless shall I find faith on the earth ?" Certainly not meaning, that there would be no faith, but that there would be a very high degree of infidelity. Now look at France, one of the greatest countries in Europe, openly denying not only the Old, but the New Testament ; substituting the tenth day instead of the seventh, as the day of such worship as each shall choose, and attempting to abolish the memory of Christ, by changing the æra that bears his name to that of the year of their nominally new-founded republic. Infidelity also prevails in the surrounding nations, and is too prevalent even in the British isles. But though we have these general signs, no man can tell the day and hour when this event takes place ;

place; for in the 1st chapter of the Acts we find, in verse 7th, that he answers the apostles thus, when they ask him, "Will he then restore the kingdom to Israel? It is not for you to know the times or the seasons, which the Father hath put in his own power." And in the 24th chapter of St. Matthew, 36th, 37th, 38th, and 39th verses: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not till the flood came and took them all away: so shall also the coming of the Son of Man be." And again, in the 12th chapter of Luke, 39th and 40th verses: "And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for

the Son of Man cometh at an hour when ye think not." And again, Revelations, 16th chapter, 15th verse: "Behold, I come as a thief: blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Thus we have all the general signs; and, should it take place to-morrow, all that was to precede it has been accomplished.

Though no man knoweth the day and hour, an event that has lately taken place induces me strongly to believe it will happen this year, or early in the next: it is the law enacted by the British and Irish parliaments, for uniting England and Ireland into one kingdom. This appears to me contrary to the great designs of God; for it is making Ireland a part of the image of Daniel, which was completed in 408. Now if so, no imperial law will ever have force in Ireland; and as the imperial parliament may meet the 1st of January 1801, and in a month or two after pass a law that would be enforced in the ordinary course of things, I think that measure will be defeated,
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by the appearance of the Messiah in Ireland, of which I shall say more hereafter.

There is another prophecy of Daniel, which tells the time that was to elapse before the final destruction of the papal power. In the third year of Belshazzar, king of Babylon, Daniel, as you will find in his 8th chapter, had a vision, which begins with describing the rise of the Medo-Perfian empire, and ends with a description of the power of the Prince of princes. In the 13th verse are these words : “ Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot ? And he said unto me, Unto two thousand three hundred days ; then shall the sanctuary be cleansed.” The cleansing of the sanctuary means the kingdom of Christ on earth, because the last event mentioned in the vision is as to his power and glory. This was to be after 2300 years ; and, though other commenta-

tors differ from me, I think these years manifestly commenced from the time Daniel had the vision; for the question asked is, "How long shall be the vision?" When we allow for the three or four years supposed to be in error as to the birth of Christ, these years expired about 1750, and from thence have those events been rapidly following that led to the present state of the papacy, and the glorious coming of Christ now to be expected. If the 2300 years were not to be reckoned from the time Daniel saw the vision, but from the first event of the vision, namely, the rise of the Medo-Per-
 sian empire, which was erected by Cyrus, it would make their termination about 1767 or 1768, at which period you have seen the papacy receive some deadly blows. Thus then you find, that all the predictions as to dates and events are accomplished, and that we have every reason to believe the immediate establishment of Christ's kingdom on earth. But many of the commentators have supposed this to be merely a spiritual kingdom, and that no second advent is to be

be expected: I shall, therefore, in my next, examine that question; and I think I shall prove to you, beyond a doubt, that he is now to appear in power and glory, and to be actually and visibly the King of the kings of the earth.

LETTER XVII.

Points out the Predictions that Christianity should be established throughout the World—That the Jews are to be restored—That the Earth is to be renovated—That universal Happiness takes place—and that the Messiah is to be actually and visibly King of the Kings of the Earth.

PREVIOUS to examining the question as to Christ's personal reign, let us first ascertain what is clearly predicted, as to Christianity being established throughout the world—as to the restoration of the Jews—the renovation of the earth—and the universal happiness of mankind. These prophecies are so blended together, that I shall not attempt to put them in separate classes ; but from the following passages all are, in my opinion, fully and clearly established. In the second chapter of Isaiah it is thus written : “ And it shall come to pass
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in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."—43d chapter of Isaiah: "Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give up, and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth."—49th chapter of Isaiah: "Sing, O heaven, and be joyful, O earth, and break forth

into singing, O mountains ; for God hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb ? Yea, she may forget, yet I will not forget thee."

—54th chapter of Isaiah : " Oh ! thou afflicted, tossed with tempests, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children."—60th chapter of Isaiah : " Whereas thou hast been forsaken and hated, so that no man went thorough thee, I will make thee an eternal excellence, a joy of many generations. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron ; I will

also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls salvation, and thy gates praise. Thy people also shall be all righteous, they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified."—62d chapter of Isaiah: "For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."—3d chapter of Jeremiah: "At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord to Jerusalem; neither shall they walk any more after the imagination of their evil heart. In those days shall the house of Judah walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers."—9th chapter of Amos: "Behold, the days come,

come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes, him that soweth seed, and the mountains shall drop sweet wine, and all the hills shall melt."—36th chapter of Ezekiel: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. And ye shall dwell in the land which I gave to your fathers, and ye shall be my people, and I will be your God. And they shall say, This land that was desolate is become like the garden of Eden; and the waste, and desolate, and ruined cities, are become fenced, and are inhabited."—8th chapter of Zechariah: "Thus saith the Lord of Hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him who is a Jew, saying, We will go with you, for we have heard that God is with you."—14th chapter of Zechariah: "In that day shall there be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house

house shall be like the bowls before the altar."—65th chapter of Isaiah : " There shall be no more thence an infant of days, nor an old man that hath not filled his days ; for the child shall die an hundred years old ; but the sinner being an hundred years old, shall be accursed. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock ; and dust shall be the serpent's meat. They shall not hurt or destroy in all my holy mountain, saith the Lord."—55th chapter of Isaiah : " For ye shall go out with joy, and be led forth with peace ; the mountains and the hills shall break forth before you into singing ; and all the trees of the fields shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree, and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off."—65th Psalm : " The folds shall be full of sheep : the valleys also shall stand so thick with corn, that they shall laugh and sing."—67th Psalm :

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“ O let the nations rejoice and be glad, for thou shalt judge the folk righteously, and govern the nations upon earth. Let the people praise thee, O God, let all the people praise thee: then shall the earth bring forth her increase; and God, even our own God, shall give us his blessing. God shall bless us, and all the ends of the earth shall fear him.”—72d Psalm:

“ There shall be a heap of corn in the earth, high upon the hills.”—11th chapter of Isaiah: “ The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them; and the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”—

85th Psalm: "Surely his salvation is nigh them that fear him, that glory may dwell in our land. Mercy and Truth are met together, Righteousness and Peace have kissed each other. Truth shall spring out of the earth, and Righteousness shall look down from heaven. Yea, the Lord shall give that which is good, and our land shall yield her increase. Righteousness shall go before him, and shall set us in the way of his steps."—86th Psalm: "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name."—96th Psalm: "Say among the heathen that the Lord reigneth: the world also shall be established, that it shall not be moved: he shall judge the world righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar and the fulness thereof: let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."

truth."—112th Psalm: "Praise ye the Lord! blessed is the man that feareth the Lord, that delighteth greatly in his commandments. His seed shall be mighty upon earth, the generation of the upright shall be blessed. Wealth and riches shall be in his house, and his righteousness endureth for ever. He hath dispersed, he hath given to the poor, his righteousness endureth for ever; his horn shall be exalted with honour. The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away; the desire of the wicked shall perish."—61st chapter of Isaiah: "And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed."—62d chapter of Isaiah: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth: and the Gentiles shall see thy righteousness, and

and all kings thy glory : and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate.”—66th chapter of Isaiah : “ Rejoice ye with Jerusalem, and be glad with her all ye that love her ; rejoice for joy with her, all ye that mourn for her ; that ye may suck and be satisfied with the breasts of her consolations ; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream.”—31st chapter of Jeremiah : “ Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt, which my covenant they
brake,

brake, although I was a husband to them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."—28th chapter of Ezekiel: "And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn, of all that are round about them, that despised them; and they shall know that I am the Lord God. Thus saith the Lord God, When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land, that I have given to my servant Jacob;

Jacob ; and they shall dwell safely therein, and shall build houses and plant vineyards : yea, they shall dwell with confidence, when I have executed judgment upon all those that despise them, round about them : and they shall know that I am the Lord their God."—34th chapter of Ezekiel : " And I will make them, and the places round my hill, a blessing : and I will cause the shower to come down in his season : there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hands of those that served themselves of them."—37th chapter of Ezekiel : " And I will make them one nation in the land, upon the mountains of Israel, and one king shall be a king to them all ; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. And David my servant shall be king over them,

them, and they all shall have one shepherd :
 they shall also walk in my judgments, and
 observe my statutes and do them. And
 they shall dwell in the land that I have
 given unto Jacob my servant, wherein your
 fathers have dwelt, and they shall dwell
 therein, even they and their children, and
 their children's children ; and my servant
 David shall be their prince."—48th chap-
 ter of Ezekiel : " And these are the goings
 out of the city : on the north side four
 thousand and five hundred measures ;
 and the gates of the city shall be after the
 names of the tribes of Israel, three gates
 northward : one gate of Reuben, one gate
 of Judah, one gate of Levi. And at the
 east side, four thousand and five hundred
 measures, and three gates : and one gate of
 Joseph, one gate of Benjamin, one gate of
 Dan. And at the south side, four thousand
 and five hundred measures, and three
 gates : one gate of Simeon, one gate of
 Issachar, one gate of Zebulun. At the
 west side, four thousand and five hundred
 measures, with their three gates : one gate
 of

of Gad, one gate of Asher, one gate of Naphtali. It was round about, eighteen thousand measures ; and the name of the city from that day shall be, **THE LORD IS THERE.**”—3d chapter of Hosea : “ For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterwards shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord, and his goodness in the latter days.”—9th chapter of Amos : “ In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it, as in the days of old : that they may possess the remnant of Eden, and of all the heathen which are called by my name, saith the Lord that doth this. Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop sweet wine, and all

the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof: they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God.”—4th chapter of Micah: “But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into plough-

ploughshares, and their spears into pruning-hooks : nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit, every man under his own vine, and under his fig-tree, and none shall make them afraid ; for the mouth of the Lord of hosts has spoken it."

—3d chapter of Zephaniah : " Sing, O daughter of Zion : shout, O Israel : be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments ; he hath cast out thine enemy : the King of Israel, even the Lord, is in the midst of thee ; thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thee not : and to Zion, Let not thy hands be slack. The Lord thy God in the midst of thee is mighty : he will save, he will rejoice over thee with joy : he will rest in his love, he will joy over thee with singing. At that time will I bring you again, even in the time that I gather you : for I will make you a name and a praise among all people of the earth, when I turn back your capti-

vity before your eyes, saith the Lord.”—
 2d chapter of Zechariah : “ Sing and re-
 joice, O daughter of Zion : for, lo ! I
 come, and I will dwell in the midst of thee,
 saith the Lord. And many nations shall
 be joined to the Lord in that day, and shall
 be my people : and I will dwell in the
 midst of thee ; and thou shalt know that
 the Lord of hosts hath sent me unto thee.
 And the Lord shall inherit Judah, his por-
 tion in the Holy Land, and shall choose
 Jerusalem again. Be silent, O all flesh,
 before the Lord ; for he is raised up out of
 his holy habitation.”—8th chapter of Ze-
 chariah : “ Yea, many people, and strong
 nations, shall come to seek the Lord of
 hosts in Jerusalem, and to pray before the
 Lord. Thus saith the Lord of hosts,
 In those days it shall come to pass, that
 ten men shall take hold out of all languages
 of the nations, even shall take hold of the
 skirt of him that is a Jew, saying, We will
 go with you, for we have heard that God
 is with you.”—14th chapter of Zechariah :
 “ In that day shall there be on the bells of
 the

the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem, and in Judah, shall be holiness unto the LORD OF HOSTS."—1st chapter of Malachi: "For, from the rising of the sun, unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts."—2d chapter of Joel: "And it shall come to pass afterwards, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions. And also upon the servants and upon the handmaids in those days, will I pour out my spirit. And it shall come to pass, that whoever shall call on the name of the Lord, shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath

hath said, and in the remnant whom the Lord shall call."

Now, is it not manifest that all these texts remain to be fulfilled, and, if so, how are they to be accomplished, but by a miraculous interposition? It may be said, that God, by his powerful and omnipotent interference, can immediately change the hearts and dispositions of men, and that therefore, in regard to righteousness and peace, all may be changed by his invisible influence. His power to do so cannot be questioned; but that his ordinance is otherwise, I think I shall show you, beyond doubt. But before I proceed to the discussion, let me observe, that there is not a Jew in the world, who does not expect the actual personal appearance of Christ. Let me also observe to you, that it was the full belief of all the first teachers of Christianity, and one of the great incitements to the apostles and martyrs, that they should live again on this earth, and enjoy one thousand years of happiness, under that Messiah who died upon the cross.

I shall

I shall here collect the marked passages, that make it impossible, in my opinion, that the Scriptures should be fulfilled in any other way, but by the actual second coming of the Messiah. What belongs to it in the 2d and 7th chapters of Daniel, I have already given you. In the 23d chapter of Jeremiah there is a strong passage indeed : “ Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days, Judah shall be saved, and Israel shall dwell safely ; and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.** Therefore, behold the days come, saith the Lord, that they shall no more say the Lord liveth, who brought up the children of Israel out of the land of Egypt, but the Lord liveth, who brought up, and who led the seed of the house of Israel out of the north country, and from all countries whither I had driven them ; and they shall dwell in their own land.” Now, were

I to

I to go no further, can you hesitate in believing, that the Stone cut out of the mountain without hands, in the 2d chapter of Daniel ; that the person called One like unto the Son of Man, in the 7th chapter of Daniel ; and the Lord our Righteousness, in this chapter of Jeremiah, are one and the same person ; and then let me ask, can it be for a moment doubted, that these predictions are yet to be fulfilled?

But there are other striking texts, that apply directly to the same subject. In the 9th chapter of Isaiah you will find it thus written : “ For unto us a child is born, unto us a son is given ; and the government shall be upon his shoulder ; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever ; the zeal of the Lord of hosts will perform it.” Again
you

you will find in the 11th chapter of Isaiah: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. And the spirit of the Lord shall rest upon him; the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—45th Psalm: "Thou art fairer than the children of men; full of grace are thy lips, because God hath blessed thee for ever. Gird thee with thy sword upon thy thigh, O thou most mighty, according to thy worship and renown. Good luck have

have thou with thine honour ; ride on because of the word of truth, of meekness and righteousness ; and thy right hand shall teach thee terrible things. Thy arrows are very sharp, and the people shall be subdued unto thee, even in the midst among the king's enemies. Thy seat, O God, endureth for ever ; the sceptre of thy kingdom is a right sceptre. Thou hast loved righteousness and hated iniquity : wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—47th Psalm : " O clap your hands together, all ye people : O sing unto God with the voice of melody. For the Lord is high and to be feared : he is the great King upon all the earth."—72d Psalm : " In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth. His dominion shall be also from the one sea to the other, and from the flood to the world's end. They that dwell in the wilderness shall kneel before him ; his enemies shall lick the dust. The kings of the isles shall
give

give presents ; the kings of Arabia and Saba shall bring gifts. All kings shall fall down before him ; all nations shall do him service.”—99th Psalm : “ The Lord is king, be the people never so impatient : he sitteth between the cherubims, be the earth never so unquiet.” There are a variety of texts besides these, in the Old Testament, to the same effect ; but, surely, from those I have quoted the Jews are well warranted in their expectation of an actual and visible Messiah ; who is to be Lord over the whole earth.

The Christians have additional reasons for this belief, as there are various passages in the New Testament, that declare his personal reign on earth. I shall, however, confine myself to a few quotations from the Revelations, that, in my apprehension, place it beyond a doubt. In the 19th chapter it is thus written : “ And I saw heaven opened, and, behold, a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame

flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself. And he was clothed in a vesture dipped in blood, and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations. And he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture, and on his thigh, a name written, King of Kings, and Lord of Lords. And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together, unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

And

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire, burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Now, how could it with truth be said, that no man shall know his name, but he himself, unless he comes again as a man? How is it to be written on his vesture, and on his thigh, King of Kings and Lord of Lords, unless he appears in person? How is the colour of his garment to be that of blood? how is he to ride upon a white horse? how are the beast and the kings of the earth to lead their armies against him and his army, unless

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he is actually to be again on the earth? It is astonishing to me how any man, who believes in the Scriptures, can doubt of the personal reign of Christ upon earth; because it is not possible to interpret these texts in any other manner. It is well worthy of consideration, that a like minutia attended the prophecies of the suffering state of the Messiah, as is thus given in the Revelations of his glorious state. It was foretold as to the first coming, that he was to ride upon an ass, that he was to have a vesture without seam, for which lots were to be cast, that a certain number of pieces of silver were to be paid for destroying him, that he was to have gall and vinegar to drink, and that his hands, his feet, and his side, were to be pierced; all of which were literally fulfilled; and so will be the minutia attending his state of victory and glory.

There are many other texts that point out the second personal appearance of Christ, the chief of which are as follows; 24th Psalm; "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors,

doors, and the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in. Who is the King of Glory? The Lord of hosts, he is the King of Glory."—102d Psalm: "Thou shalt arise and have mercy on Zion: for the time to favour her, yea the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord: and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory."—118th Psalm: "The stone which the builders refused, is become the head stone of the corner. This is the Lord's doing, it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it."—2d chapter of Haggai: "For thus saith the Lord of hosts, Yet once it is a little while, and I will shake the heavens,

and the earth, and the sea, and the dry land. And I will shake all nations; and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.”—16th chapter of Matthew: “For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his work.”—13th chapter of Mark: “And then shall they see the Son of Man coming in the clouds, with great power and glory. And then shall he send his angels, and shall gather together his elect, from the four winds, from the uttermost part of the earth, to the uttermost part of the heaven.”—1st chapter of Hebrews: “And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith,

saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—2d chapter of Hebrews: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. Forasmuch, then, as the children are partakers of flesh and blood; he, also, himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the Devil; and deliver them who, through fear of death, were all their lifetime subject

to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high-priest, in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted."—3d chapter of Hebrews: "Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus, who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house, hath more honour than the house."—5th chapter of Hebrews: "And being made perfect, he became the author of eternal salvation, unto all them that obey him, called of God an High Priest after the order of Melchisedec."

Having

Having thus given you what, I think, ascertains the actual second coming, I shall say a little as to what, I conceive, misleads those who think the world is to be made happy, merely by his spiritual influence. The chief text they rely on is that which says, "that his kingdom was not of this world." Now, let us see by other texts, what he meant by this expression. In the 12th, 14th, 15th, and 17th chapters of St. John are these words: "Now is the judgment of this world; now shall the prince of this world be cast out. Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me. If ye were of the world, the world would love his own; but, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. I have given them thy word, and the world hath hated them because they are not of the world. They are not of the world, even as I am not of the world." Now, is it not obvious that the word *world* is used, in all these passages, relative to that state of it,

which should continue under contest and in misery, till the day should come, when the doctrines of the Messiah should be completely victorious, as is pointed out in the 2d and 7th chapters of Daniel, and in various other passages which I have already quoted ? But the Revelations put this beyond all possible doubt, because they speak of a time after Christ's reign on earth, for one thousand years, which is to precede the final judgment. 20th chapter of Revelations : " And I saw thrones, and they sat upon them, and judgment was given unto them ; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ one thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together

together to battle, the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." And the remainder of the chapter, and book, then proceeds to an account of the final judgment. Now there is no way of accomplishing these predictions, without the personal appearance of Christ. It was the full belief, and expectation, of the apostles and martyrs of the first century. It is the expectation of nearly all the millenarian Christians: and it is the belief and expectation of every Jew.

Before I conclude this epistle, I must observe to you, there is a personage to appear in opposition to the Messiah, in the semblance of a man, and who is to have the command of all the powers of darkness: and of whom I shall treat in my next letter.

LETTER XVIII.

Points out the Certainty of a personal Antichrist, as well as a personal Messiah.

AS the early Christians expected the second coming of Christ, so also did they conceive there was to be a personal Antichrist. The texts as to the latter are few indeed, when compared with those that relate to the former; but they appear to me equally conclusive as to the fact. 14th chapter of Isaiah: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation in the sides of the north. I will ascend above the heights of the clouds, I will be like the Most High; yet thou shalt be brought down to hell, to the sides of the pit.

pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man, that made the earth to tremble, that did shake kingdoms? that made the world as a wilderness, and destroyed the cities thereof? that opened not the house of the prisoners?" The same personage is mentioned in the New Testament, 2d chapter of the 2d Theſſalonians: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the ſon of perdition; who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped: ſo that he, as God, ſitteth in the temple of God, ſhowing himſelf that he is God. Remember ye not, that when I was yet with you, I told you theſe things? And now ye know what withholdeth, that he might be revealed in his time. For the myſtery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way. And then ſhall that wicked be revealed, whom the Lord ſhall conſume with the ſpirit

of his mouth, and shall destroy with the brightness of his coming ; even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish : because they received not the love of truth, that they might be saved. And for this cause, God shall send them strong delusion, that they should believe a lie ; that they all might be damned, who believed not the truth, but had pleasure in unrighteousness.”—13th chapter of Revelations : “ And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein, to worship the first beast, whose deadly wound was healed. And he doth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men ; and deceiveth them that dwell on the earth, by the means of those miracles, which he had power to do in the sight of the beast,

beast, saying to them that dwell on the earth that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man, and his number is six hundred threescore and six.”—16th chapter of Revelations: “And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them

them to the battle of that great day of God Almighty."—17th chapter of Revelation s
 " And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet : but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them : for he is Lord of lords and King of kings, and they that are with him, are called and chosen and faithful." — 19th chapter of Revelations :
 " And I saw the beast, and the kings of the earth, and their armies gathered together, to make war against him that sat on the horse, and against his army." These texts I think prove beyond a doubt that there will be a personal Antichrist, who will be able to work miracles, and who will in the first instance have on his side all the kings of the earth. Many well-meaning Christians have confounded this second beast with the
 papacy :

papacy : but, so far from that being the case, this last beast is to destroy the residue of the papal power ; for in the 17th chapter of Revelations are the following passages :
 “ And the ten horns which thou sawest on the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city which reigneth over the kings of the earth.” Now all commentators are agreed, that the whore and that great city meant the papal power ; and I need scarcely add, that it is impossible that this second beast, which is to destroy the whore, is the whore.

I think it necessary to observe in this place, that two beasts, each of which is obedient to Satan, are mentioned in the 13th chapter of Revelations. The best commentators are agreed, as to the first beast being the Roman power, and its name is, I think,
 justly

justly pointed out, to make in Hebrew, Latin, and Greek, the number 666. The second beast is, I am persuaded, another situation of what was the Roman empire : and all that was contained in that empire, when in its greatest extent, will, for a very short time, be again under one head, namely the personal Antichrist : and by such renewal of it, those enigmatical expressions of, “ the deadly wound being healed,” and “ the beast that was, and is not, even he is the eighth, and is of the seven,” will be explained. The word seven manifestly alludes to the seven heads of the first beast ; and all the commentators make those denote the seven forms of government which Rome had gone through, and of which absolute monarchy was the last, as fixed by Augustus. Therefore if all that was under Augustus be again reunited under one absolute monarch, then is it true that the deadly wound of the first beast is healed, and then is it also true that the eighth was one of the seven forms of government. But I take it, as Christ was here before, so was the Antichrist; and my
own

own opinion is, that he was Augustus. That emperor was an able, polished villain, and under him was the summit of the heathen, or satanic world. This eighth personage, who was of the seven, is also to put on exterior appearances of virtue. For he is to have two horns like the Lamb, but he is to act as the dragon.

It does not clearly appear from Scripture, when this second beast, and the false prophet that is to accompany him, will begin to work their false miracles : but I am strongly inclined to think, it will not be till Christ again appears on earth. The miraculous signs which accompany his coming in glory, they will probably then declare, was to announce them. What those signs are, I shall treat of in my next letter.

LETTER

LETTER XIX.

Points out the miraculous Signs that will attend Christ's being now revealed, and which were given to prevent his real Followers from being deceived by Impostors.

CHRIST foresaw that there would be many impostors, that would at different times assume his character ; and he therefore, in the 24th chapter of St. Matthew, thus warns all Christians : “ For there shall arise false Christs, and false prophets, and shall show great signs and wonders, inso-much that (if it were possible) they shall deceive the very elect. Behold ! I have told you before. Wherefore, if they shall say unto you, Behold ! he is in the desert, go not forth ; Behold ! he is in the secret chambers, believe it not : for as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be.” And, therefore,

until we have the signs mentioned here and elsewhere, as I shall briefly give you from Scripture, we should not believe in any person claiming to be Christ, though he should even have the power of working miracles; because we are also expressly told, that the powers of darkness shall be able to perform such wonders, as, if possible, to deceive the very elect.

The great signal of the second coming of the Messiah is a miraculous darkness, which is pointed out, in some degree, in the 7th chapter of Daniel; but still more particularly in the following texts: 13th chapter of Isaiah: "For the stars of heaven, and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger."—2d chapter of Joel: "And I will show wonders in the heavens and in the earth, blood and fire, and pillars of
o smoke.

smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord."—24th chapter of St. Matthew: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light; and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."—21st chapter of St. Luke: "And there shall be signs in the sun and the moon, and in the stars, and upon the earth distress of nations with perplexity; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming with power and great glory." Besides the miraculous darkness, some of these passages denote a change as to the actual situation of the

the earth, it being to be moved out of its place. This change is, no doubt, to renovate the earth, and make it fit for the glorious state that is predicted: for, at the second coming, the curse that followed the fall of Adam on this world is totally to be removed, as you must have perceived in the texts I have quoted, as to its future happy state.

As to the time that this event is to take place, we are told by the following passages, that it is to be sudden, and unknown till it actually commences. 24th chapter of St. Matthew: "But of that day and hour knoweth no man, no, not the angels of heaven; but my Father only. But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, and giving in marriage, until the day that Noah entered into the ark; and knew not until the flood came and took them all away: so shall also the coming of the Son of Man be." But though no man is to know the exact day and hour, we are

expressly desired to watch. 13th chapter of St. Mark: "Watch ye, therefore (for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning), lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." Now the great signs of the times are two: the fall of the papal power, and the infidelity of the age; for with the destruction of the first we are expressly told the empire of the Messiah is to be established, as you have already seen. And as to the last, Christ, in speaking of his second coming, in the 18th chapter of St. Luke, says, "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of Man cometh, shall he find faith upon the earth." Certainly not meaning, that there would be no faith, for where would then be the elect? but meaning the general infidelity that should prevail, of which I have already written more fully.

fully. Oh then, my son, ask yourself, Is not the papacy on the eve of its destruction? Is not infidelity prevailing with rapid strides? and are we not called on to watch and be prepared?

LETTER XX.

Points out who are to compose the Armies of Christ and Antichrist. And that all Men, both good and bad, now upon the Earth, have lived before.

HAVING, I hope, satisfied you, that Christ is again to appear in person on earth, and that he is to be opposed by a personal Antichrist, I shall endeavour to point out the destination of each, and also the description of those who are to compose their respective armies. The stone cut out of the mountain without hands, in the 2d chapter of Daniel, is to fall first on the feet of the image, and is to break all the kingdoms, denoted by the image, to pieces, and is to fill the whole earth. From thence I think it is manifest, that his second appearance will not be in any of those kingdoms that composed the Assyrian and Babylonish,

bylonish, the Medo-Persian, the Grecian, or the Roman empires. In Isaiah, 41st chapter and 25th verse: "I have raised up one from the north, and he shall come; from the rising of the sun shall he call upon my name, and he shall come upon princes as upon mortar, and as the potter treadeth clay." Now this is manifestly the Messiah, and so far we know, that it is a country north of Judea, and not one of those which made a part of the image. The new world is, I think, out of the question, and therefore the only countries that it can be in are Russia, Denmark, Sweden, or Ireland. Now, from the following texts, I am of opinion it is the latter: 15th chapter of Revelations, 2d verse: "And I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over the number of his name, stand on the sea of glass having the harps of God."—14th chapter of Revelations, 2d verse: "And I heard the voice of harpers harping with their harps."—

19th chapter of Revelations: "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean."—16th chapter of Revelations, 16th verse: "And he gathered them together into a place, in the Hebrew tongue called Armageddon." Now the harp of David is the arms of Ireland: the sea of glass, I think, denotes an island. No country in the world abounds so much in fine linen; and the metropolitan city of Armagh sounds very like the place in the Hebrew tongue called Armageddon. Besides this, there is a remarkable coincidence between the Irish words Ardmaceaddon and the words Armageddon; and in Irish the *c* is often put for a *g*. The best Hebrew scholar in the college of Dublin thinks the true meaning of Armageddon is the Mountain of the Gospel. Now the English of Ardmaceaddon is, the Hill or Mountain of the great Teacher. Thus, in sound sense, these words in each language mean the same thing. The metropolitan church of Armagh, or rather Ardmagh, its old name, is

is built on the top of a very high hill, shaped like a sugar-loaf, and the city is on the sides of the hill, and at the bottom : and it was made the head of the church of Ireland by St. Patrick. In addition to these texts, there are some peculiar circumstances. All the empires of the image rose west of each other, and the last kingdom that completed the image was Great Britain; and the stone is first to fall on the feet of the image; so that Ireland seems to be fitted, in all respects, for this great purpose; from its being still farther west, and from its vicinity to the last toe of the image. St. Patrick had Christianity established in Ireland in the very year where I fix the papacy to commence its power, and that country was free from papal jurisdiction for some centuries afterwards. Tradition says, that Patrick banished all venomous creatures from the land; and certain it is, that none are found there, though they are to be met with in Scotland, at Port Patrick, which is only twenty-one miles distant, and at Holyhead, in Wales, which is

is no farther from Dublin than sixty miles. This exemption from the serpent kind is strongly emblematic, that Satan, the great serpent, is there to meet his first deadly blow. Add to this, that the crown of Ireland is the apostolic crown, and that it has been immemorially called the land of saints, though certainly it has never yet deserved that appellation. Its own name also denotes, that it is to be the scourge of a wicked world. The Giant's Causeway seems an emblem of the stone of Daniel, it being, in fact, composed of pillars of stone, nicely jointed into each other, cut out of the mountain that overtops it, without human hand. And beside all this, the Jews were never persecuted in any degree in Ireland; and their persecutors have been and are to be peculiarly punished.

But it will be asked, is Ireland so virtuous as to deserve this distinction? I answer, No; nor is the army of Christ to be composed of the natives of any country where he is to appear. They are to be gathered out of all the countries of the earth,

earth, and the manner of it is thus described—24th chapter of Matthew: “And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds, from one end of heaven to the other.”—St. Mark, 13th chapter: “And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of the heaven.” Therefore, those who are to be the immediate attendants on Christ are to be gathered in a miraculous manner, and probably to be taken up into the air and conveyed to their destination. Of that miraculous kind of interference we have the instance of Elijah, 2d chapter of the 2d book of Kings: “And it came to pass, as they still went on and talked, that behold there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.” So also of our Saviour himself, 1st chapter of the Acts: “And when he had spoken these things, while they be-
held,

held, he was taken up, and a cloud received him out of their sight." But we are further instructed by St. Paul, that these elect are to become immortal, 15th chapter of the 1st of Corinthians: "But every man in his own order: Christ the first-fruits, afterwards they that are Christ's at his coming. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed); for this corruptible must put on incorruption, and this mortal must put on immortality." Now these texts, I know, are generally applied to the final judgment; but though they may with propriety, in some degree, apply to it, they much more forcibly apply to the second advent, where Christ is the first-fruits, and next to them, that are his at his coming, who must be immortal from other texts of Scripture; for we find them reigning with Christ 1000 years, and continuing with him after

ter that period, to the end of the world, as you have before seen in the 20th chapter of the Revelation of John. But you will say, that St. Paul has said the dead are to be raised incorruptible; so it is, for I think I shall prove to your satisfaction, that all who compose the army of Christ, and who are styled the first-fruits by St. Paul, were dead, and have been born again. But before I proceed to this, I shall point out the number of those elect, who are to be alive at Christ's coming, and also that they are sprung from Abraham, agreeable to God's promise to that patriarch, that in his seed all the nations of the earth were to be blessed.—14th chapter of Revelations: "And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred and forty-four thousand, having his Father's name written in their foreheads: and I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps. And they sung as it were a new

song before the throne, and before the
 four beasts and the elders; and no man
 could learn that song but the hundred and
 forty-four thousand, which were redeemed
 from the earth. These were they which
 were not defiled with women, for they are
 virgins: these are they which follow the
 Lamb whithersoever he goeth; these were
 redeemed from among men, being the first-
 fruits unto God, and unto the Lamb. And
 in their mouth was found no guile: for
 they are without fault before the throne of
 God.”—7th chapter of the Revelations:
 “Saying, hurt not the earth, neither the
 sea, nor the trees, till we have sealed the
 servants of our God in their foreheads.
 And I heard the number of them which
 were sealed; and there were sealed an hun-
 dred and forty and four thousand of all the
 tribes of the children of Israel. Of the
 tribe of Judah were sealed twelve thou-
 sand. Of the tribe of Reuben were sealed
 twelve thousand. Of the tribe of Gad
 were sealed twelve thousand. Of the tribe
 of Aser were sealed twelve thousand. Of the
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the tribe of Nepthali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. After this, I beheld, and, lo, a great multitude which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Now it is manifest that these 144,000 who are sealed are the same with the 144,000 that follow the Lamb, and that they are what St. Paul calls the first-fruits; and those which are clothed in white robes answer to that part of St. Paul's description

tion of every man in his own order, and on which I shall, in another letter, comment more particularly.

Having now ascertained that the number of Christ's army is to be 144,000, and that they are also to be of the Jewish nation, let us see if any light be thrown as to who are to compose it. Certainly there is; and a few persons are even particularly mentioned by name.—Daniel, 12th chapter: "But go thou thy way, till the end be: for thou shalt rest and stand in the lot at the end of the days." Now I have before pointed out to you that all Daniel's prophecies end at the second advent. Again, 99th Psalm: "Moses and Aaron among his priests, and Samuel among such as call upon his name." And this is coupled with, the Lord being king over the earth, as you will see in the preceding part of that Psalm. Again, 28th chapter of Ezekiel: "And I will set up one shepherd over them, and he shall feed them, even my servant David he shall feed them, and he shall be their shepherd. And I the
Lord

Lord will be their God, and my servant David a prince among them; I the Lord have spoken it."—Again, 22d chapter of Luke: "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." This he said to the apostles; and it is still more fully, in the 19th chapter of Matthew: "Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting

ing life." Now, that their sitting on the twelve thrones does not belong to a state, after this world is at an end, and the final judgment takes place, is certain; for it is written, in the 15th chapter of the 1st Corinthians, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: for he hath put all things under his feet: but when he saith all things are put under him, it is manifest, that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him: that God may be all in all." You will observe, that all the predictions must be accomplished in the mediatorial kingdom, which ends with the final judgment; and therefore, beyond all doubt, Daniel, Moses, Aaron, Samuel, David, and the apostles, are

are to be on the earth at the second coming of Christ; and not only they, but the martyrs for his doctrines, as is expressly declared in the 20th chapter of Revelations, and who, as I have before shown, amount to 144,000. The only question that remains then is, How are they to come? Are they miraculously to rise in a moment? Or are they in the ordinary way to be literally born again? I am clear it is the latter; for, otherwise, how could it be said, that the evil spirits should have such power, that, if it were possible, the very elect should be deceived? But as I think the best and the worst men that ever lived will be on the earth when Christ now appears, I shall proceed to speak of the Antichrist, where he is to appear, and of whom his army is to be composed; and I shall then examine those texts that I think establish both good and bad to live more than once, and to be actually and literally born again.

The personal Antichrist will, I think, unquestionably appear in one of the king-

doms that compose the image of the 2d chapter of Daniel; and I think also it will be in one of the ten kingdoms into which the western Roman empire was broken; for it is expressly said, in the 17th chapter of Revelations, "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them," &c. Now the ten horns in the 7th chapter of Daniel, and these ten, are, without doubt, the same kingdoms; and I have before shown you, that they were what had composed the western Roman empire: and though it is said that the kings of the earth are with the beast, yet it appears, from this, that these kingdoms are, in the first instance, most marked to give him their power. I have therefore no doubt that France is the country where that man shall appear, who leads the wicked of the

the world. See how well all that has of late years been passing there accords with what is to come. Christ is openly and avowedly denied ; the æra taken from his birth abolished ; the seventh day set aside, though established to be kept holy by God himself. Thus has been thrown down all trace of any revelation to Jew or Christian ; the Old and the New Testament trampled on together. But this was indispensably necessary to the purposes of Satan. If the Bible was believed, the false miracles of his man of sin would be seen through, as many instances of such are met with there. If the New Testament was believed, he and the real Christ are so contrasted, that his imposture must be disclosed. But now, when he performs his miracles, all the wicked will believe they are by the power of God, and they will follow his standard : and as his armies will amount to millions, and that of the real Messiah be only 144,000, they will plume themselves on certain victory. All the ten kingdoms will, however, continue

under his standard a very short time, as is denoted by one hour; and though Great Britain must for a very little space be with him, yet I think it will be the first to forsake him, as I believe, notwithstanding the vices that prevail there, it is the least vicious of any of the countries of the earth; and an hour certainly means less than a year. The ten western kingdoms will be the first to reject him, but he will make himself master of all the nations that comprised the first three empires of the image, and his final defeat will be in Judea. For in the 11th chapter of Daniel the same personage is clearly pointed out, as appears from the whole of the 12th chapter; and the words are these: "And he shall plant the tabernacle of his palace between the seas, in the glorious holy mountain; yet he shall come to his end, and none shall help him."

Let me now call your attention to those texts of Scripture that denote who are to be the chief supporters of the Antichrist; for as the chief supporters of Christ are
 desig-

designated, so are they.—14th chapter of Isaiah: “Hell from beneath is moved for thee, to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.” Now, from this passage, we have every reason to believe, that as all the best men who have ever lived, are to be on the earth, so are all the worst; and all the mighty villains that have lived from the creation of the world, to the present day, will unite with the Antichrist. So we find that all who were immediately instrumental in the death of Christ are to be again on the earth at the second coming, from the following texts;—13th chapter of Mark: “Verily I say unto you, that this generation shall not pass till all these things be done. Heaven and earth shall pass away, but my words shall not pass away.” Now he had before mentioned his second coming; and therefore that generation must be again on the earth, when he now appears, or these words could not be fulfilled,—

Again, 26th chapter of Matthew: "But Jesus held his peace. And the high-priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God. Jesus saith unto him, Thou hast said: nevertheless, I say unto you, hereafter shall you see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Therefore, that high-priest must be on the earth at the second coming. Again, Revelations, 1st chapter: "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him." Therefore those who were concerned in his crucifixion must also be here. It therefore becomes a like question, as to the very wicked and the very best, in what manner they are to be again on the earth, and I think it is by coming literally through the womb. To support this opinion, I call your attention to the following texts.—37th chapter of Ezekiel: "Then he said unto me, Son of Man, these bones are the whole house of Israel;

Israel;

Israel: behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore, prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves; and shall put my spirit in you, and ye shall live; and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord. And David my servant shall be king over them, and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children's children for ever, and my servant David shall be

be their prince for ever.”—90th Psalm;
 “Thou turnest man to destruction: again,
 thou sayest, Come again, ye children of
 men: for a thousand years in thy sight
 are but as yesterday.”—26th chapter of
 Isaiah: “Thy dead men shall live, toge-
 ther with my dead body shall they arise:
 awake and sing, ye that dwell in dust;
 for thy dew is as the dew of herbs, and
 the earth shall cast out the dead.”—11th
 chapter of Matthew: “For all the pro-
 phets and the law prophesied until John.
 And if you will receive it, this is Elias,
 which was for to come.”—17th chapter of
 Matthew: “But I say unto you, that
 Elias is come already, and they knew
 him not, but have done unto him what-
 soever they listed: likewise shall also the
 Son of Man suffer of them. Then the
 disciples understood that he spake unto
 them of John the Baptist.” Now before
 I proceed farther, I think it necessary to
 observe, that, besides the general inference
 to be drawn from these texts, as to living
 more than once in the ordinary way; in
 the

the case of John the Baptist, it was exemplified beyond a doubt. He had been Elias, and when Mary was with child of Christ, his mother was with child of him, and he leaped in his mother's womb, when the mother of his Lord visited his mother. I shall now proceed to another passage, that is particularly remarkable.—3d chapter of John the Evangelist: “Jesus answered, and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not, that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh,

eth, and whither it goeth; so is every one that is born of the spirit. Nicodemus answered, and said unto him, How can these things be? Jesus answered, and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto you, we speak that we do know, and testify that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall you believe if I tell you of heavenly things?" Now it is remarkable here, that Christ, far from denying that Nicodemus was right in conceiving he was to go again into his mother's womb, after evading the plain solution, by saying he must be born of water and the spirit, repeats, "Marvel not that I said unto you, Ye must be born again." As to being born of the spirit, so it is with all the good that will have been born again at the second coming, and with all those who shall live during the millennium. And this is the true meaning according to St. Paul to the Corinthians, 15th chap-

ter: "For as in Adam all die, even so in Christ shall all be made alive; but every man in his own order. And so it is written, The first man Adam was made a living soul: the second man is the Lord from heaven. As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." That men live more than once, in the ordinary way of being born again, is, I think, strongly confirmed in the 14th chapter of Revelations: "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth, yea, saith the spirit, that they may rest from their labours, and their works do follow them." Now, from the rest of that chapter, this text applies only to the times of the second coming, and those events subsequent thereto; and I think there is no way of explaining it but that of living more than once.

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This opinion, I think, is also supported by the 12th chapter of Daniel: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book, and many of them that sleep in the dust of the earth, shall awake; some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever."

Having no doubt, in my own mind, that this is the true solution of those texts that I have quoted, I shall now proceed to point out the plan that, I conceive, is leading to the great consummation of the purposes of this world. I apprehend no man has lived since the flood, who was not in existence before it: and that all, both good and bad, have been born again subsequent thereto.

thereto. The worst were regenerated in the line of Ham, and particularly in his son Canaan, which will explain that passage, where it is said, "Curfed be Canaan; a fervant of fervants fhall he be unto his brethren." The best were brought again into the world, in the line of Abraham, and his fon Ifaac, and his grandson Jacob; and, though not then capable of the pure worship ordained by Chrift, they were able to receive a preparatory to it, and the belief in one God, as revealed in the Mosaic difpenfation. But all but that race were idolaters; and were incapable of being otherwife, till another ftage of their exiftence.

Agreeable to this order of things, I conceive that all the best and worst of mankind were actually born again, and living at the death of Chrift. This will explain the paffage which fays, that all the blood which had been fhed from the days of righteous Abel, till that time, fhould be required of that generation. On the other hand, the best became apostles, and
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zealous Christians, sacrificing life itself in the support of truth. In further pursuance of this plan, all who were on the earth at the death of Christ, will be on it at the second advent. This fully explains the texts that say, that generation shall not pass away, till all he had said as to the second advent had been accomplished; and it also explains the war, that that generation of vipers, as he styles them, should make with him at his second coming, and in which he is to be so completely victorious.

At the commencement of the millennium there will be multitudes on the earth of all nations and languages, who, though not yet capable of that immortality which the one hundred and forty-four thousand, sprung from Abraham, have obtained, yet they shall live without disease or misery, and die with the certainty of eternal life and happiness; and so will those sprung from them, till all who are capable of happiness have perfected their salvation. And then comes up again the generation of vipers, and the devil, being then loosed at the

the end of the thousand years ; and all the then inhabitants of the earth being corrupt, except the hundred and forty-four thousand, Satan leads them against Christ, and those who, with him, are then immortal, when the wicked shall all be destroyed by fire from heaven, as in the 20th chapter of Revelations : and thus the whole race of men having gone through the allotted stages of existence, this globe passes away, and then comes the general resurrection and final judgment.

This, of living more than once, is, in my opinion, the great key to the Scriptures. The visiting the sins of the fathers upon the children to the third and fourth generation, no longer appears contrary to justice, for it is only making bad people the means of raising up bodies for wicked departed souls. The confining the Mosaic dispensation to the seed of Isaac, and Christ's doctrines not being given till the world was four thousand years old, are also thereby rendered perfectly intelligible. So likewise is the Messiah's not being

able to establish his kingdom, at the first coming; men not being sufficiently prepared, and free will being indispensable to virtue. Children being born, and instantly dying, or living only a few years, and its being said, Of such is the kingdom of heaven, is also cleared up; for, though it was indispensably necessary they should go through the allotted times that every man must be born, yet if they had attained the capability of perfecting their salvation, it was not necessary to keep them longer in the world for probation; and, in short, this mode of viewing the Scriptures will be found to answer most of the difficulties that arise in reconciling the different portions as to men, with the justice and wisdom of God.

It may, at first sight, appear odd to you, if this be so, why you have not a consciousness of whom you have before been; but that may be given you in an instant. And, before I conclude this volume, I shall offer you some reasons that convince me there are now on the earth one hundred

and forty-four thousand persons, who have or will have a full consciousness of a previous existence. I have thus, I hope, established that Christ and Antichrist are to be on the earth, and the nature of their armies: and likewise, that those who compose them, have existed before, and were literally to be born again.

LETTER 2 Q. Paul, in the 1st

LETTER XXI.

Points out that there are two distinct Races of Men, the one from God through Adam, the other through a Creation of the Devil.

IT has often appeared extraordinary to me, that any man, not destined ultimately to happiness, should ever have been born, as prescience is one of the undoubted attributes of God. But, on mature consideration, I think I am warranted from Scripture in saying, that there is no man really sprung from Adam, and consequently from God, who made Adam, that is not written in the book of life, and destined to immortal happiness.

To give you my ideas fully on this subject, I must say to you that I believe, so far as relates to the human part of the Messiah, he was Adam. With this agrees the account given by St. Paul, in the 15th chapter

chapter of his First Epistle to the Corinthians: " And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, we shall also bear the image of the heavenly." The Messiah is frequently called the Son of God. What is the genealogy of Adam, as given in the 3d chapter of St. Luke? " Which was the son of Adam, which was the son of God." To the nature of Adam it pleased the Almighty afterwards to unite him who is styled his only Son, before the creation of this world; and this blenture of the divine and human nature, constituted the Messiah, and thereby formed that great link which unites man to God. That this

is a found construction of the Scriptures, will, I think, appear from a few expressions used by Christ himself: 8th chapter of St. John: "Jesus said unto them, Verily, verily, I say unto you, before Abraham was I am."—19th chapter of Matthew: "And he said unto him, Why call ye me good? There is none good but one, and that is God."—1st chapter of Revelations: "I am he that liveth and was dead, and, behold, I am alive for evermore." Now when these texts are fairly considered, they will bear the following conclusions, that his being before Abraham, was, that he was a man before him, and, consequently, Adam. For the same reason he asks, Why call you me good? being conscious he had sinned as Adam; and his saying, He is alive for evermore, alludes to his having died twice, once as Adam, and the second time as the Messiah. 1st chapter of John: John Baptist says, "This is he of whom I said, After me cometh a man which is preferred before me, for he was before me;" certainly meaning as a man. See how this exposition

exposition also agrees with the following passages ; 6th chapter of John : “ All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. For I come down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day.”— 17th chapter of John : “ Those that thou gavest me I have kept, and none of them is lost but the son of perdition ; that the Scripture might be fulfilled.” This, I think, manifestly relates to the descendants of Adam, all of whom are to be saved, save the son of perdition, which certainly means Cain, and who, I shall presently show, was not from Adam, though born of Eve. So that the first declaration, that all that was given to him, will be raised up

at the last day, will be literally fulfilled.

Now, as all sprung from Adam are to be saved, from whence come those who are denominated by Christ himself, at his first coming, a generation of vipers? From whence come those who join the Antichrist, and make war against Christ? From whence come those who after the thousand years make war upon the saints, and who are destroyed by fire from heaven? Why, there is no way of making the passages of Scripture consistent with each other, but by another race upon the earth, that had not their origin from God; and I think there are texts of Scripture that will support this opinion.

After Cain had murdered Abel, it is said thus in the 4th chapter of Genesis: "And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth, and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth; and it shall come

to pass, that every one that findeth me shall slay me. And the Lord said unto him, Therefore, whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the Lord set a mark upon Cain, lest any finding him should kill him. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife, and she conceived and bare Enoch; and he builded a city, and called the name of the city after his son Enoch." Now, Cain was the first born of Eve; and if there were more children of Adam and Eve, at the time Abel (who left no issue) was slain, it could not be of them that Cain was afraid, because he must have been sufficiently known to them, and there could be no need to set a mark on him. But it appears, I think, pretty evident from the 5th chapter of Genesis, that Seth, the son of Adam, was not born till after Abel's death. "This is the book of the generations of Adam: in the day that God created man, in the likeness of God made
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he him ; male and female created he them, and blessed them, and called their name Adam, in the day when they were created. And Adam lived one hundred and thirty years, and begat a son in his own likeness, after his image, and called his name Seth." Now it is also worthy of observation here, that though the chapter begins with stating it is to give the generations of Adam, no notice is taken of Cain and his posterity, in those generations. From the passages above mentioned we also find Cain building a city in the land of Nod : now that was impossible, unless there were a number of inhabitants in the land of Nod. We also find that Cain's wife bears him a child. He had no child before he slew Abel ; that we can trace : and, therefore, it is fair to suppose, that he took a wife, not of Adam's begetting, but in the land of Nod. Again, in the 6th chapter of Genesis we find it written, " And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters

daughters of men that they were fair, and they took them wives of all which they chose. There were giants in the earth in those days: and also, after that, when the sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty men, which were of old men of renown." Now here are, in the plainest terms, two distinct races pointed out. The one sprung from Adam, who was the son of God, and of course his offspring were the sons of God also; and another race, distinguished by the name of men only; and from the blenditure of the two, a spurious race, but which had only, in regard to life, what belonged to that race that had its origin from Satan. The distinction between these two races is farther marked by the following passages of the Old Testament: 6th chapter of Genesis: "These are the generations of Noah: Noah was a just man, and perfect in his generations, and Noah walked with God."—58th Psalm, 3d, 4th, and 5th verses: "The ungodly
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are froward, even from their mother's womb: as soon as they are born they go astray and speak lies. They are as venomous as the poison of a serpent: even like the deaf adder that stoppeth her ears, which refuseth to hear the voice of the charmer, charm he never so wisely." Now oppose these two descriptions together, and can you doubt of two races? In the first, one of the reasons for the marked distinction of Noah, was his being perfect in his generations: that is, that he was, both by male and female line, descended from Adam. But see the contrast of the opposite race, wicked, even from the moment they were born.

Thus far we learn from the Old Testament: let us see how the New corresponds. In the 13th chapter of Matthew, he gives the parable of the good seed and the tares, and thus expounds it: "He that soweth the good seed is the Son of Man: the field is the world: the good seed are the children of the kingdom: but the tares are the children of the wicked one. The enemy that

that sowed them is the Devil. The harvest is the end of the world, and the reapers are the angels."—15th chapter of Matthew : " But he answered and said, Every plant which my heavenly Father hath not planted shall be rooted up."—12th chapter of Matthew : " O ye generation of vipers, how can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh."—23d chapter : " Ye serpents, ye generation of vipers, how can ye escape the damnation of hell ?"—8th chapter of John : " Ye are of your father the Devil, and the lusts of your father ye will do : he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own ; for he is a liar, and the father of it."—13th chapter of Revelations : " And all that dwell upon the earth shall worship him, whose names are not written in the book of life, of the Lamb slain from the foundation of the world."—17th chapter of Revelations : " The beast that thou sawest

fewest was and is not, and shall ascend out of the bottomless pit, and go into perdition, and they that dwell on the earth shall wonder (whose names were not written in the book of life, from the foundation of the world) when they behold the beast that was and is not, and yet is." Thus, I think, it is established, both by the Old and New Testament, that there are two races on the earth: the one sprung from God, and destined to immortality; the other from the Devil, and whose lot is annihilation.

Let us now see how to account for Cain, the son of perdition, and who, you must see, is the Antichrist also; or, emphatically, the Man of Sin, mentioned by St. Paul, and called by him the Son of Perdition. If Cain was, indeed, the offspring of Adam and Eve, then would he be one of the sons of God; and his being suffered to be born, with a destination such as is described of him, would be equally incompatible with the prescience of God, as if a whole race were to be sprung from the
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Deity, and to perish. As I have before said, Cain is styled the Son of Perdition, for he was a murderer and a liar from the beginning. Now the Devil is expressly styled so also, and therefore, in fact, the Devil and Cain were one, as God and the Messiah are styled, I and my Father are one. It therefore appears to me, and I believe the Jews have a tradition of it, that Cain was produced by Eve and Satan, who, after the fall, was suffered to raise up him, who acts in the spiritual world as his son, in like manner as Mary afterwards brought forth the Messiah. And, therefore, the lot predicted of Cain, is no way inconsistent with the prescience of God. As to the race in the land of Nod, they are a mock creation of the evil one, with whom the Deity has nothing further to say, than to suffer them, till they have produced that trial of the seed of Adam, that will purify them so, as to make them incapable of any future fall, and thereby render them worthy of immortal happiness and glory: and it is curious to observe,
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that the ancient heathens had a tradition of two races also; for they said that Prometheus stole fire from heaven, with which he animated men made of clay.

LETTER

LETTER XXII.

Points out two remarkable Societies now upon the Earth, each claiming an Intercourse with Spirits, and in opposition to each other; the one preparing for the Reception of Christ, the other for the Reception of Antichrist.

BEFORE I proceed to my account of these societies, I will add a little to what I have already said in the course of this work, as to the certainty of spiritual intercourses having existed. In regard to the intercourse between man and God, and man and the good angels, the book of Genesis, Exodus, Leviticus, and Deuteronomy, are so fraught with instances of it, that I shall at once refer you to them all. The New Testament has also many such instances, that must be in your recollection: but as the passages that relate to evil spirits are not so numerous in the Sacred Writings, I shall specify a few

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of them. From the 4th to the 15th chapter of Exodus, you have the powers of the magicians of Pharaoh, opposed to those of Moses and Aaron. By the 22d chapter of Exodus we find witches existed, because it is said, "Thou shalt not suffer a witch to live." So also we find there were witches, enchanters, wizards, necromancers, and familiar spirits, by the 18th chapter of Deuteronomy :—"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or is an observer of times, or an enchanter, or a witch, or a charmer, or consulter with familiar spirits, or a wizard, or a necromancer."—Again, 28th chapter 1st Samuel : "Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city ; and Saul had put away those who had familiar spirits, and the wizards, out of the land. And when Saul inquired of the Lord,

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the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit, at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and said, I pray thee divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done: how he hath cut off those that have familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? and he said, Bring me up Samuel. And when the woman saw Samuel she cried with a loud voice:

and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid, for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up, and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said unto Saul, Why hast thou disquieted me, to bring me up?" &c. In the New Testament, the casting out devils is so frequently mentioned, that I need not call your attention to any particular passage; but as to the familiar spirits, and powers of darkness, I shall specify some instances as they accord with what we read in the Old.—8th chapter of the Acts: "But there was a certain man called Simon, which beforetime in the said city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power

power of God. And to him they had regard, because that of long time he had bewitched them with forceries.”—Again in the 13th chapter of the Acts: “ But Elymas the forcerer withstood them, seeking to turn away the deputy from the faith. Then Saul, filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness: and he went about seeking some to lead him by the hand.”—Again, 16th chapter of Acts: “ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination, met us, which brought her masters much gain by soothsaying. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation: and this did she many days. But

Paul being grieved, turned, and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour."—Again, 19th chapter of Acts: "Many also of them which used curious arts, brought their books together, and burned them before all men; and they counted the price of them; and found it fifty thousand pieces of silver: so mightily grew the word of God and prevailed." Thus it will appear that what I am now going to give an account of, is no more than a repetition of what has happened of old, with this distinction however, that now the whole power of Satan is to be brought into action, and the glory of God is to be manifested by his open destruction.

Having thus premised, I shall proceed to my account of the two societies that are peculiarly the subject of this letter. The first is that known by the name of the Society of Avignon. It had its commencement so long ago as the year 1799, and claims to be from divine inspiration. The members of it declare, these are the glorious times when
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the Messiah is personally to appear and restore all things. They are dispersed over Christendom; but a number are always resident at Avignon, and those who are there have one common fund. Out of this fund, all who are initiated (it being at Avignon where members are admitted) are maintained whilst resident there, though they should not have had the means of contributing to it; and when properly instructed, if they want it, they are furnished with money to return to their respective countries. They take no part in politics, declaring they are waiting for the commands of their master, the Messiah. Whenever they have an opportunity, they inculcate to the great and rich, that they should do good to their fellow-creatures, and not oppress them. The poor they instruct neither to murmur nor oppose their rulers, but to wait with patience till the Messiah is revealed. They affirm, that all the old prophets, apostles, and martyrs are now upon the earth, and have been literally born again. They say the personal Antichrist is also on the earth, and the council of seven,

who direct their affairs, declare they know him. At the head of these seven is placed a Polish nobleman, who is said by the society to be Moses, and another of these seven is said to be Aaron; and they declare it is so communicated to them from above. They say, the great event is to happen in the present pope's pontificate, and that the day is at hand. They assert, as they have an intercourse with good spirits, so has the society of the Illuminati with evil spirits; and that they are preparing the way for the Antichrist. This account I have from one of its members, whom I know to be a man of truth and fixed piety, and who lived with them seven months at Avignon: and there is a little within my own knowledge that supports his testimony.

About fourteen years ago I happened to be in London, and having had, for a few years previous to that, very extraordinary notions as to these times, I was curious to know whether those notions were perfectly singular. On inquiry, I found they

they were not, and I was invited to attend a meeting at the house of the very gentleman who gave me since the above account as to the Avignon society. There I met near thirty persons, all of whom declared they had reasons out of the common order of things to think these times would produce mighty changes, that would end in the establishment of human happiness. Out of these persons, three peculiarly claimed my attention—the Polish nobleman, who has been since acknowledged the head of the Avignon society; a merchant of French extraction, then settled in London, but who afterwards removed to France, and became a member of the Avignon society; and the gentleman at whose house we met. Much communication followed, and I related to the Count and the gentleman since removed to France, that I had had a remarkable vision; namely, that the sun would soon miraculously withhold its light; that before that light returned, a star, far superior to any of the planets, would appear in the east, and that

that afterwards the sun should rise from the west. This had happened to me in Ireland. The Polish Count, who had never been in Ireland, declared he had had a similar vision; and so did the merchant I allude to. And, in fact, within these few days I find the same thing happened to the person at whose house we first met. That four persons should have been thus informed, without any communication or knowledge of each other, must be by supernatural means. Whether by the means of good or evil spirits, I leave to those who read this work. In regard to my own veracity, I appeal to every man in the Irish nation, whose word or whose oath is worthy of credit.

As to the society of the Illuminati, I do not think I have ever been in company with one of them. I have it, however, from a nobleman of the first rank in England, and from his lady, who have been much abroad, that all the principal men among them do declare they have a spiritual intercourse. This is also confirmed to me by other
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most respectable authority. I do believe, with the Avignon society, that they have a spiritual intercourse; but with the Avignon society, I do also believe it is with the evil spirits. Though I am not a member of either, I do believe the Avignon society are divinely informed. Their common fund—their meddling not in politics—their warning the rich and powerful to act with benevolence, and without oppression—their bidding the poor submit without a murmur, and to show no resistance to their rulers, but to wait with patience till the Messiah is revealed—all, all, all, denote to me that they are taught of God.

I will not say what I think of the societies of the Illuminati. I publish my own creed. It is in a few words. I believe in the Old and New Testament. I believe in Christ Jesus, the Son of God, before this world was created, united with the human nature and suffering on the cross. I believe that that Messiah is now to appear again in power and glory, and to be King over the kings of the earth. And I believe

believe that, during his reign for 1000 years, there will be universal peace and happiness.

Having thus given my own belief, let me call on all or any of the Illuminati for theirs. If they give it, we shall then be better able to judge of their principles, and the source from which those principles spring.

LETTER

LETTER XXIII.

What is to happen after both Christ and Antichrist appear; and the final Destruction of the latter and his Army; together with the Manner of it.

WHEREVER the appearance of the Messiah and the Antichrist is respectively to happen, the conflict between them is not to be immediate, for we find certain acts are to be previously done on the part of the one and the other. On the part of the Messiah, after he has gathered his 144,000, which I think will be instantly on his coming, he is to send out his two witnesses, to warn all the rest of the inhabitants of the earth. 4th chapter of Zechariah: "Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick, and upon the left side thereof? And I answered again, and said unto

unto him, What be these two olive-branches, which through the two golden pipes empty the golden oil out of themselves? And he answered me, and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones that stand by the Lord of the whole earth."—11th chapter of Revelations: "And I will give power unto my two witnessess, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive-trees, and the two candlesticks, standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters, to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth

ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified: and they of the people, and kindred, and tongues, and nations, shall see their dead bodies, three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth. And after three days and an half, the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them. And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell,

fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven: the second woe is past, and behold the third woe cometh quickly. And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever. And the four and twenty elders which sat before God on their seats fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged; and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth. And the temple of God was opened in heaven, and

and there was seen in his temple the ark of his testament, and there were lightning, and voices, and thunderings, and an earthquake, and great hail.”—In general, days stand for years, but then it is where the prophecies require years to fulfil them. But this manifestly relates to the Antichrist, and to two living witnesses on the part of Christ, and therefore they are natural days. We therefore find that three years and a half must pass from the time of the witnesses being sent out till the destruction of the beast. But I apprehend it is a little more, from the 12th chapter of Daniel, which evidently relates to the same event : “ And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.” Now I apprehend, from these passages taken together, the sound construction is, that the two witnesses being protected, go through the different

ferent nations that acknowledge the Antichrist, who is withheld from hurting them till the three years and a half are expired, at the end of which, they go to Jerusalem, where, by that time, the Antichrist and the great men of all nations are assembled, and where what is mentioned will literally happen: but before they rise again, the Antichrist, and the great leaders under him, will have joined their forces to meet the Messiah, who will be then approaching; for I shall presently show you that it is in Judea that the great battle is to be fought; and which, I think, will take place in thirty days after, answering to the thousand two hundred and ninety days of Daniel, which I have just quoted. And then the remaining forty-five days, which make up the thirteen hundred and thirty-five days which I have also quoted from Daniel, will be taken up in gathering the Jews from every quarter; after which the 1000 years of glory and happiness will commence.

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These two witnesses are, I think, John the Baptist, and St. John who received the Revelations: the former, because he before preceded Christ, and the latter is expressly named; for in the 11th verse of the 10th chapter of Revelations, "And he said unto me, Thou must prophesy again, before many peoples, and nations, and tongues, and kings." The abomination mentioned in this last chapter of Daniel is, I think, the Antichrist; and in the 11th chapter of Daniel we have before seen he is to plant the tabernacle of his palace between the seas in the glorious holy mountain.

From the expression which I have elsewhere quoted to you, that the ten kingdoms that composed the western Roman empire shall give their power only one hour to the beast, I think those kingdoms will acknowledge the Messiah long before the 1260 days of the two witnesses are finished; but all the incorrigibly wicked of them will have joined the army of

Antichrist, and will be partakers of his fate, which I shall now give you an account of, as far as I think can be gathered from Scripture.

He is then to have with him the false prophet, that is, Mahomet, risen again, and consequently the nations professing Mahometanism will acknowledge him. That he is to have Mahomet with him, is, I think, clear from the 19th chapter of Revelations: "And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image." The Antichrist is also to have the power of working miracles, and the evil spirits are to deceive the nations, and the kings of the earth, and to gather them to his standard, as you will see by the 13th and 16th chapters of Revelations, which I have before quoted. By these means he is to induce all the wicked on earth to receive his mark in their right hand, or in their foreheads, and none are

to have certain privileges, but those who acknowledge all his doctrines to be divine; as you will find in the said 13th chapter of Revelations. Thus will the incorrigibly wicked be distinguished from those who are not so; and then the latter will acknowledge the true Messiah, and the former will be cut off, as appears by the following texts—9th Psalm: “Thou hast rebuked the heathen; thou hast destroyed the wicked; thou hast put out their name for ever and ever. The heathen are sunk down in the pit that they made; in the net which they hid is their own foot taken.”—10th Psalm: “The Lord is king for ever and ever; the heathen are perished out of his land. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear, to judge the fatherless and the oppressed, that the men of the earth may no more oppress.”—21st Psalm: “Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine

anger: the Lord shall swallow them up in his wrath, and the fire shall devour them. Their fruit shall they destroy from the earth, and their seed from among the children of men: for they intended evil against thee; they imagined a mischievous device, which they are not able to perform: therefore shalt thou make them turn their backs, when thou shalt make ready thine arrows upon thy strings, against the face of them. Be thou exalted, Lord, in thine own strength; so will we sing and praise thy power."—37th Psalm: For evil doers shall be cut off, but those that wait on the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him, for he seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and

and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken. A little that the righteous man hath, is better than the riches of many wicked. For the arms of the wicked shall be broken, but the Lord upholdeth the righteous. The Lord knoweth the days of the upright, and their inheritance shall be for ever. They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away."—39th chapter of Ezekiel: "Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God, Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal. I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: and I will smite thy bow out of thy left hand,

and I will cause thine arrows to fall out of the right hand. Thou shalt fall on the mountains of Israel, thou and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field, for I have spoken it, saith the Lord God. Behold, it is come, and it is done, saith the Lord God: this is the day whereof I have spoken. And they that dwell in the cities of Israel shall go forth, and shall set on fire, and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the band-staves, and the spears; and they shall burn them with fire seven years. So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire, and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God. And it shall come to pass at that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers, on the east

east of the sea, and it shall stop the noses of the passengers; and there shall they bury Gog and all his multitude, and they shall call it the valley of Hamon Gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them, and it shall be to them a renown, the day that I shall be glorified, saith the Lord God. And they shall sever out men of continual employment, passing through the land, to bury with the passengers, those that remain upon the face of the earth, to cleanse it. After the end of seven months shall they search. And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon Gog; and also the name of the city shall be Hamonah: thus shall they cleanse the land. And thou, son of man, thus saith the Lord God, speak unto every feathered fowl, and to every beast of the field, Assemble yourselves and come, gather yourselves on every side
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to my sacrifice, that I do sacrifice for you; even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice, which I have sacrificed for you. Thus ye shall be filled at my table with horses, and chariots, with mighty men, and with all men of war, saith the Lord God. And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know, that I am the Lord their God, from that day and forward."—The 19th chapter of Revelation I have before given you, as to what relates to this conquest, and I shall conclude my quotations from prophecy, on this victory, with the 98th Psalm: "O sing unto the Lord a new song, for he hath
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done marvellous things; his right hand and his holy arm have gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel. All the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth; make a loud noise, and rejoice and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalm; with trumpets, and sound of cornet, make a joyful noise before the Lord, the King. Let the sea roar and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together, before the Lord; for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity."

LETTER

LETTER XXIV.

What follows the Destruction of Antichrist and his Army, to the final Consummation of all Things.

I AM now come to the most pleasing part of this work, that of painting the happiness of a renovated world. As by the fall of the first Adam, a curse was pronounced on the earth, as you will find in the 3d chapter of Genesis; so, as I have already quoted, it is to be taken off by the victory of the second. All that is obnoxious will be removed; happy seasons shall be re-established; no more tempests, plagues, wars, or famine. The earth shall bring forth the fulness of its increase; and every man shall be happy under his own vine.

The happiness of Ireland, where the Messiah is now first to appear, will be instantaneous,

stantaneous, because the abominably wicked will either be cut off or removed from it, and all that remain will be converted. Under the government of the Messiah, all that is good for man will be established; and as the nations are brought under him, so will be their felicity. Great Britain will, I think, be the second in order, and so on progressively with other nations; till at length, by the destruction of Antichrist and his army, the universal reign of Christ will commence.

In this state of happiness on earth, the descendants of Jacob are to be pre-eminent. Their countenances are also to be such, as to distinguish them from all others, and to bespeak the superiority that is given them. By looking back to the texts as to them, you will perceive I am warranted in these assertions. But is it to be those Jews only who now deny Christianity? No, no; they will, indeed, be also distinguished, but inferior to those who acknowledged the suffering Messiah. To explain this, I assert that there are multitudes of Christians

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now on the earth, who are the descendants of Jacob, and they are to be gathered into the Holy Land.

You will observe, that all the Jews who acknowledged the Messiah at his first coming, abandoned Judea before the Romans invaded it, in the second century. They then settled in the different nations that composed the Roman empire. After this they were no longer called Jews, but noticed in common as Christians, with the Gentiles who received that religion. When it became the established one, all trace of the distinct extractions of those who professed it, utterly vanished. But, though unknown to themselves, it is no doubt recorded above; and, probably, those who are sprung from Jacob, have, under a divine but secret influence, intermarried with each other according to their tribes. The one hundred and forty-four thousand who are to follow the Messiah, are expressly said to be Jews, and are made up of twelve thousand from each of the twelve tribes mentioned in the Revelation. These are, undoubt-

undoubtedly, to be taken out of Christians ; for the apostles and early martyrs are to be among them. But not only they, but all the descendants of Jacob, who are Christians, are to be gathered in the Holy Land, and to occupy those countries that composed the empire of David, bounded on the one hand by the Euphrates, and on the other by Egypt. They, and those who are now Jews, who really from principle adhere to the Mosaic law, will then be classed into their respective tribes ; and as it is written, the twelve apostles shall judge them, and David be their king ; but the Messiah of course to be king over him, for he is to be the King of kings. This wonderful formation of what will be the greatest and most distinguished nation of the earth, is finely described in the 8th verse of the 66th chapter of Isaiah : “ Who hath heard such a thing ? shall the earth be made to bring forth in one day ? shall a nation be born at once ? for as soon as Zion travailed, she brought forth her children.”

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From the texts I have elsewhere mentioned, the city of Jerusalem, which will be built after the house of Israel are gathered together, will surpass all that has ever appeared in the world. So will also every thing in that favoured land. But though it will have pre-eminence, happiness is to be universal. No more disease is to afflict man, but all will die in a full old age, with the certainty of rising to a glorious immortality. This certainty will arise from their beholding the one hundred and forty-four thousand in immortal youth; and with them their female partners of eternity; for male and female constitutes man. These one hundred and forty-four thousand are to unite in themselves the kingly and the priestly office, after the order of Melchisedec. You will in a moment see the order and happiness that must arise under governments placed in such hands: and by them the certainty of immortality will be declared to their flocks. All that is mysterious in religion will be unfolded, and every doubt removed. For in the

14th chapter of Revelations: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue."—And in the 7th chapter of Revelations: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he has declared to his servants the prophets."

I have before pointed out to you, that every man lives more than once. During the thousand years of Christ's reign, all who are sprung from Adam, not in existence at the time of its commencement, will be born again, and go through their last probation; dying, as I have said before, with the certainty of rising to immortal happiness. With this agrees the text in the 14th chapter of Revelations: "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth, yea, saith the spirit, that they may rest from

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their labours, and their works do follow them."

After the whole race of Adam have thus perfected their salvation, we find by the 20th chapter of Revelations, that the Devil is to be loosed for a little season. There will then be on the earth only the one hundred and forty-four thousand of the race of Adam. But the generation of vipers will be again there. It is thus described in the 20th chapter of Revelations :
 " And when the thousand years are expired, Satan shall be loosed out of his prison ; and shall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battle ; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city ; and fire came down from God, out of heaven, and devoured them. And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall

shall be tormented day and night for ever and ever." Now it is not easy to account for, where these immense numbers under Gog and Magog are to come from. There are expressions, that the whole world is to be happy during the thousand years. I am inclined to think, that what is meant by the whole world, is all the countries inhabited by the seed of Adam: and that there will be countries, perhaps such as New Holland, where the tares recommence to live again, and that by the time the thousand years are expired, they will become so numerous, as to answer the description of them in the texts I have quoted.

After Gog and Magog, with their followers, are thus destroyed, this present globe passes away; the final judgment takes place; a new heaven and a new earth are created; and Adam and Eve, and their whole race, in the prime of youth and beauty, enter into immortal happiness. We are told it is such, that the heart of man cannot conceive. Any description, therefore, that I can give, must be inadequate.

quate. But from the texts already quoted, and the 21st and 22d chapters of Revelations, I made a faint attempt at it, in a poem written by me some years ago, called Millennium. And I shall conclude this letter, by quoting the six last pages of that work.

And now th' Almighty bids, and earth dissolves,
And back to chaos falls. Then at his word,
Another earth appears. No sea is there ;
For raging billows, and tempestuous waves,
And dangerous voyages, are allow'd no more :
But beauteous lakes, and streams of living waters,
In abundance flow. Nor storm nor tempest now.
Eternal sunshine, by sweet zephyrs cool'd,
Are in their stead. This earth one garden seems,
That needs no culture, but spontaneous bears
Each different grain, and fruit, that now are known.
Its verdant lawns, by herds and sheep spread o'er,
That bleed no more for man. In bliss they live,
Without decay or increase. For man and beast,
In numbers full, no more shall multiply. * * * *
Each bird, each animal of ornament,
Or use, are here ; and every tree and flow'r,
That can delight the senses, here abound.
Gems and precious stones, and gold and silver,
Are strew'd ; common to all. Delightful buildings
Are prepar'd, and here no labour is requir'd,

Save

Save what to rest and pleasure give a relish ;
 For of itself this earth, without decrease,
 Produces all that fancy can demand.

Holy Jerusalem in the midst is seen ;
 Her streets of gold ; her walls of precious stones ;
 Her gates of solid pearl ; her trees of life,
 And streams of living waters, all prepar'd,
 And ready to receive their great Creator.

Messiah and his host with wonder view
 The new creation.—And thus the Almighty speaks :
 Ye, who o'er vice triumphant rose, behold
 Your bright reward. This earth's for ever yours,
 With all imagination can demand ;
 For vice thus conquer'd, your wishes are your law.
 Male and female my creation was, and man
 Is but a part of that creation. His side
 Produc'd a semblance of himself—a form
 Like his, though softer ; a voice like his, though
 milder ;

A mind suited to his, though gentler ; and looks
 That speak a sweet reliance on that strength
 From which it came. These join'd, alone can form
 The perfect being, man : and therefore now,
 For ev'ry male its female is redeem'd.
 Haste, then, and to yourselves unite yourselves ;
 Each heart will join its own, to part no more.

He spoke, and all obey'd. No jarring minds
 Were here ; for each receiv'd the hand he sought—
 And love, his love repaid. Though virtuous all,
 Yet all were diff'rent. But ev'ry pair
 Had kindred souls, and mutual thoughts of bliss.

So wonderful the ways of God—not one
Of all this num'rous host his lot would change,
Nor other make his partner of eternity *.

The earth its bless'd inhabitants receives,
And all its fruitful regions they possess.
Yet still pre-eminence belongs to those
Who by superior virtue had attain'd
A greater capability of bliss.
That faithful host, who in Millennium liv'd
The constant partners of Messiah's reign,
Jerusalem inhabit. Their work confess'd
By all, entitles them to this precedence ;
Nor could the rest of human kind, though sav'd,
Its constant splendour bear. For there their God
Doth dwell—the light thereof. Eternal day
Reigns there ; and night to them still needful found,
Is there unknown. But as they choose, they visit
Holy Zion's walls. Her gates for ever stand
Unclos'd, that all the nations may behold
The glorious Majesty of Israel's God.

Thus, in eternal round, each wish, each thought,
Is gratified. What appetite demands,
Each bough, each field supplies. And for their thirst
The vine provides nectareous draughts that ne'er

* As all who inhabit the new earth live for ever ; and as male and female make up one complete man, in the scripture sense, it follows, there can be no marriages in heaven, the union of the sexes being from the first complete ; and in a state of eternity and perfection, children cannot be supposed, because that would imply a progressive and imperfect state, which is incompatible with eternal and undisturbed felicity.

Intoxicate.

Intoxicate. Then with ev'ry closing day
 Each happy pair unto their nuptial bed
 Retire. As once did Adam and his Eve,
 When innocence was theirs, so now do they :
 And to the joys that blest'd them first, is given,
 That good and evil known, the good's prefer'd,
 Evil despis'd—and all are now allow'd
 Freely to eat the fruit of life eternal.

Messiah, and the elect, to these enjoyments
 Add superior knowledge. For God to them
 Reveals those wonders, in which now the mind
 Is lost. Each tree, each flow'r, each bird, each fish,
 Each beast, each insect, then they comprehend ;
 The stars in wondrous order, how they move ;
 And all existence opens to their view.

THUS DO THE GOOD ENJOY IMMORTAL LIFE.
 NO LAWS BUT THOSE ENGRAVEN ON THEIR
 HEARTS
 THEY KNOW. THEIR PASSIONS AND THEIR AP-
 PETITES,
 THUS RUL'D, GIVE EV'RY BLISS THAT FANCY
 FORMS ;
 WHILST THEY, IN EVERY JOY AND PLEASURE, OWN
 THE HAND FROM WHENCE IT FLOWS. AND AS
 THEIR BLISS
 IS ENDLESS, SO ALSO ENDLESS IS THEIR PRAISE.
 ONE HEART, ONE MIND, ONE SOUL, DOTH ALL
 COMBINE
 IN ADORATION TO THE GOD OF ALL.

FINIS.



ERRATUM.

Page 246, line 3 from the bottom, for 1799 read 1779.

THUS DO THE GOOD ENJOY IMMORTAL LIFE.
NO LAWS BUT THOSE ENGRAV'D ON THEIR
HEARTS.
THEY KNOW THEIR PASSIONS AND THEIR AIMS
THEY FEEL, GIVE EV'RY BLISS THAT FANCY
FORMS;
WHILEST THEY IN EVERY JOY AND REASURE OWN
THE HAND FROM WHENCE IT FLOWS. AND AS
THEIR BLISS
IS ENDLESS, SO ALSO ENDLESS IS THEIR PRAISE.
ONE HEART, ONE MIND, ONE GOD,
COMBINE
IN ADORATION TO THE GOD OF ALL.

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